Vol. XXIII JANUARY 1947 No. 1

complete

THE GLAD TIDINGS

Class of boys, mostly Hindus, whom Miss MacMurchy taught at Kuksi during clinics.

The Women's Missionary Society
of the
Presbyterian Church in Canada
Toronto 1

Women's Missionary Society, W.D.

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The Glad Tidings

Vol. XXIII TORONTO, JANUARY 1947 No. 1

EDITORIAL

Word has been received that Miss E. M. Magee, returning after furlough in Canada, arrived safely in Jhansi, India, on November 26th, to resume her work as Principal of the Helen Macdonald School.

At the meeting on November 26th the Council Executive warmly welcomed Miss Marion H. Williamson, on furlough from the Bhil Field in India, and expressed their appreciation of her faithful service, special mention being made of her work as treasurer on the field. Miss Williamson, who first went to India in 1927, said that in looking back over the years she could see that a wonderful advance had been made in work among the Bhils. In the changes taking place in India now Christians are going to have an important place, she said. The Church is providing leaders, from among Christians and those who have been influenced by Christianity. Had it not been for the educational work of the Church, they would not have had the leaders they have.

Miss Evelyn Walker, one of last year's graduates from the Missionary and Deaconess Training School, who has been working for several months under the Presbytery of Toronto in the Fairbank congregation and visiting at the Toronto Hospital for Tuberculosis near Weston, has been transferred to work for six months as deaconess at large under Sarnia Presbytery, particularly in the new congregation of St. Giles, Sarnia, and at the Oakwood Corners Mission.

Miss Bessie M. MacMurchy and Miss Gertrude Rollo were sailing from San Francisco for India on December 21st, both missionary nurses going to the Bhil field, Miss MacMurchy to resume her work after her furlough in Canada and Miss Rollo to begin her first term's service. On the same ship, the *Marine Falcon,* the Rev. C. L. and Mrs. Wood and their two children were also returning to India and work on the Bhil Field after their furlough. On December 15th the Rev. Malcolm and Mrs. Ransom and two children were leaving Los Angeles for China, to begin work at Kienshui, South Yunnan. The departure of these and many other missionaries had been delayed by the marine strike.

Miss Goodwill writes from New Amsterdam, British Guiana, that she has been kept very busy, especially since she has added the teaching of general science to her other duties at the Berbice High School. This, with the women's and young people's work, choir practice for the harvest festival, open-air meetings, and ''extra meetings here and there in the community'', means a busy life, but she says she is enjoying the work to the full.

Miss Marjorie MacKay, deaconess at large under the Presbytery of Victoria since September, was encouraged in her new work by the welcome she received from the people at Port Alberni and their response during her first months among them. In her visiting of Presbyterian families in the town and of people in the Army Camp (''now being used to house civilians'') she found there were many war brides and other newcomers who welcomed her visits. Since the Rev. Mr. Black came, there are two services on Sunday and the attendance there and at Sunday School was increasing steadily; a cradle roll had been begun, a Mission Band organized, ''which continues to grow in numbers and enthusiasm'', the Young People's Society reorganized, and a group for young mothers planned. In that rapidly growing town Miss MacKay sees great opportunities for the work of the Church.

Miss Elizabeth Forsyth

A former member of the Council Executive, Miss Elizabeth Forsyth, died in Toronto on November 25th. For a time after becoming a member of the Board in 1933 Miss Forsyth served as Assistant Corresponding Secretary, then for four years was the Society's very efficient Recording Secretary until she resigned in January 1938 because of the pressure of other duties. A member of Rosedale Presbyterian Church since 1925, Miss Forsyth was especially active in the Auxiliary, whose Recording Secretary she was for seven years; although in ill-health for over a year, she was able to be at their Thank-offering meeting in October.

Correction

The names of missionaries serving at Jhansi, India, under the Board of Missions were unfortunately omitted in our December number. On page 479, after the names of missionaries on the Bhil Field, the following should be added:

Jhansi Field—Rev. and Mrs. Joseph Muchan, Mr. and Mrs. Angus MacKay, Mr. and Mrs. John Cheshire, Jhansi, United Provinces, India.

Mrs. H. R. Horne

In loving memory of Helen Shortreed Horne, the Council Executive offer this tribute.

THE Council Executive would place on record the great loss sustained by the Women's Missionary Society in the passing of Mrs. H. R. Horne. Though for some time prevented by weakness from taking an active part in the Society's work, her influence was still great and no one who went to her for help or advice ever went empty away.

Those who worked with Mrs. Horne in days gone by remember her most for her devotion to the missionary cause and its missionaries, for her clear thinking and executive ability, for her ability to put the work first and self second. They will remember also and admire the way in which Mrs. Horne stuck to a point she believed right, even when she was in the minority. Mrs. Horne served in all branches of the Society—Mission Band, Auxiliary, Presbyterial, Provincial and Council Executive.

The Council Executive would record now her great contribution towards rebuilding the Society before and after Union. What Mrs. Horne meant in those crucial days is known best to those who worked with her. She was a tower of strength also to the women of Saskatchewan when she moved to the West and many there can bear witness to the zeal she inspired in them. We remember her great work in organizing the relief work of our Church during the drought period in Saskatchewan and again pay tribute to it.

We mourn the loss of a dear friend and fellow worker but we rejoice that she is now free from suffering and pain and is with her Saviour whose she was and whom she served.

Miss Matthews in Manitoba

After spending most of the summer at four camps in the West, Miss Matthews spent two months in the autumn in the three Manitoba Presbyterials. Reporting on this work, she writes: "The field work in the fall was begun in Superior Presbyterial. Two weeks were spent in Fort Frances, Fort William, Port Arthur and Geraldton. In all of these places an attempt was made to contact most of the Women's Missionary Society groups. It was really a great privilege to help in the organization of an Auxiliary in Geraldton.

"From Superior I travelled through Brandon Presbyterial. In planning this itinerary, we thought the weather in the first two weeks of October would be ideal, but the snow came earlier than was expected and the Boissevain meeting had to be cancelled because of impassable roads. Portage la Prairie, Carberry, Minnedosa, Neepawa, Birtle, Melita, Brandon and The Pas were visited. This was my first visit to The Pas and I was glad to meet with these faithful members of our Society. My only regret was that time did not permit me to go on to Cranberry Portage to meet the women there.

''A Sectional meeting at Old Kildonan was one of the high lights of the visit to Winnipeg Presbyterial. As we met that afternoon one was thinking of those pioneers who had laid well the foundations on which we are building. What a heritage is ours! The last meeting in Winnipeg was a Family Night at Elmwood. How one's heart was gladdened by the numbers gathered in the church, and for the active interest of so many of the people in that community!

''In four months of travel in our Western Provinces, I found over and over again the same story of little groups here and there, of women faithful for years to the great missionary call, of young people and children eager and responsive to the need of the world in these days—the need of true witnessing to our Lord and Saviour Jesus Christ.''

Mrs. H. B. Currie

At the Vancouver General Hospital on November 8th, 1946, there passed away Mrs. H. B. Currie of Alberni, who served for over 23 years in our Indian work. The daughter of the late Mr. and Mrs. W. C. Simpson of Owen Sound, after her marriage Mrs. Currie lived at Walkerton, Ontario, until in March 1910 the Woman's Foreign Missionary Society of our Church appointed Mr. and Mrs. Currie as Principal and Matron of the Indian Residential School at Alberni, British Columbia. They remained there until May 1927, when they were transferred to the Birtle Indian School. In October 1933 they retired from the work because of Mrs. Currie's indifferent health, and returned to Alberni to live. Throughout her years of service Mrs. Currie devoted herself to the Indian children, often overtaxing her strength in caring for them.

She is survived by her husband and a daughter, Mrs. O. V. Johnson of Vancouver, two grandsons, and four sisters. The funeral service was conducted by the Rev. J. B. Skene, D.D., and burial took place at the Vancouver Masonic Cemetery.

A Great Achievement.—The Churches in Great Britain are aiming at a target of one million pounds sterling for Christian Reconstruction in Europe. The British Council of Churches announces that the amount of half a million has already been raised. —I.C.P.I.S. Geneva.

The Presbyterian Advance For Christ And Peace Thankoffering

December 7th, 1946.

The Editor,
The Glad Tidings.

Dear Madam:

WE continue to be encouraged about the Advance and Thankoffering. As a friend said the other day, ''There is a sound of a stirring'' in so much of the life of the Church just now.

And a great deal of money has been given to equip the Church to improve the training of its workers, and to extend its evangelistic outreach. By 17 October, 1946, we had received, in cash and pledges, the sum of $1,088,278.97, and this from just over half the congregations of the Church. From the other half we have yet to hear. It remains true that, where ministers and office-bearers take the Advance and Thankoffering seriously, the congregations not only reach or come near to their allocation, but they experience great enrichment in the effort. Among our most recent causes for encouragement are the results in such diverse congregations as Moncton, N.B.; Creemore, Ont.; St. Andrew's, Guelph, Ont.; Sylvania, Sask.; First Church, Edmonton; and St. Andrew's, Victoria.

A few people are beginning to think it ''such a pity'' that we have not ''been more successful''. They are usually in congregations which have yet to make the effort. Our financial advisers encourage us to believe that most people can give as easily in the coming six months as they could in the same period in 1946, and that there is no reason why the campaigns of the spring of 1947 cannot be very successful indeed.

We greatly regret that our office has sometimes been very slow in sending out receipts. We do not think that will happen again.

There is some danger of too much emphasis being put on sums of money at this time. We need rather to stress the imperative urgency of the equipment for the Church in conviction, leadership, training, and outreach for the proclamation of the Gospel of Jesus Christ. For that money is a necessity, but it is not the first necessity.

Yours sincerely,

Wilfred F. Butcher.

W.M.S. Estimates for 1947

By Mrs. Daniel Strachan

ONCE more it is our privilege to present the W.M.S. estimates for 1947 as passed by the Council at its meeting in October. The total estimate as passed was $154,000, the same amount as for 1946, but the Council Executive as usual was given permission to make any changes that might become necessary before the end of the year, within this amount. This has been necessary in some instances.

There are several outstanding changes and advances which we now draw to the attention of the members. *First.* The salaries of all deaconesses have been raised. These have been graded according to length of service. In this are included the staff of the Chinese in Canada, both Canadian and Chinese. *Second.* Because of the Council's action in approving the appointment of Overseas and National Executive Secretaries, these two Secretaries have been removed from the Organization estimate and placed under Administration, the salary of one of them increased and the travel estimate for both included. *Third.* This necessitated an adjustment in the Organization estimate. The salary of the Children's Work Secretary has been raised to $1,700. She has been on our staff for 28 years. A more liberal expense allowance is given our Travelling Secretaries, the estimate for increased living costs has been omitted, and the travel allowance has been reduced. This helped to give the estimate for the executive secretaries. *Fourth.* The salary of the Secretary-Treasurer of Literature has been increased. The salaries of some of the office staff have been raised to bring them more nearly in line with the increased cost of living. We should like to point out that these young women should be considered part of our missionary staff because of the importance to the Society of the work they do.

And now for comment on the work itself. Perhaps the item of first importance is that Formosa again appears among the overseas fields, with the names of three missionaries, one (Miss Hermanson) on the field and Miss Douglas and Miss Taylor returning shortly. But where is the estimate for their support? It will come in the meantime from the Overseas Fund, where, while the fields were closed during the war years, money was set aside for postwar work. The time to spend this has now come and the wisdom of our action is confirmed. But the re-establishment of work in Formosa and the providing of supplies presents a challenge to the members, who will require to enlarge their vision and their givings to meet the need.

In India, one new missionary is added to the staff of the Bhil field, Miss Gertrude Rollo, who sailed in December to enter upon her work.

In China, the support of any worker for the hospital where Mrs. Gehman is stationed or of any evangelistic worker will come from the money returned from Hong Kong, which is now in the Overseas Trust Fund.

Under missionaries' expenses, the amount for 1947 is heavy for travel to Canada and return travel to India. The war delayed so many furloughs that this is unavoidable and travel is very high and very uncertain. We are grateful that it is again possible to include in the estimate all furloughs and their attendant expenses. Missionaries whose salary is less than $1,200 must have their salaries raised to that amount while on furlough. Only one new missionary estimated for! How is she to be divided between British Guiana, Formosa, India and China, all asking for reinforcements?

For National work, the amount estimated for new deaconesses and summer workers is reduced. Can we afford to do this? With a desire to continue work at Tyndale House, Montreal, $1,100 is allowed for a salary.

Look at the estimate for grants. You see only $2,000 for Orphaned Missions, where formerly $4,000 was sent. The need is as great as ever and it is hoped to add the $2,000 lacking from the surplus of receipts over expenditures for 1946. Other grants are pressing, as was reported to the Council, and can hardly be withheld. The unallocated amount for Christian literature had to be dropped, but should be restored. The need is great.

From all this, the fact emerges that $154,000 does not support the work and we draw from our rest funds quite heavily to supplement it. This should give every one food for thought. We cannot draw back, we must advance. Opportunities presented now may not come our way again.

These estimates are presented from the Council with the hope that every member may study them and be inspired by the sweep of the work. To God be all the glory for work accomplished. To Him we look for guidance in the coming year.

(Quoted by Mrs. Strachan at the end of her financial report to the Council.)

Do you hear a deep voice calling—calling persistently?
Like the sound of God's great waters, calling insistently?
'Tis the voice of our dead, our myriad dead, calling to you and me,
"We call you from your trifling with the petty things of life,
We cry aloud for a new world vowed to a world-redeeming strife.
Take God once more as Counsellor, work with Him hand in hand,
Build surely in His Grace and Power the nobler things that shall endure,
And having done all—Stand." —*John Oxenham.*

» W.M.S. ESTIMATES *for* 1947 «

NATIONAL MISSIONS

CHINESE IN CANADA

Montreal, Quebec—		
Miss Muriel Judd, Salary	$1,300.00	
Expenses	110.00	
Mrs. G. P. Louie, Salary	1,000.00	
Expenses	110.00	
Share of conduct of Mission	300.00	
		$2,820.00
Toronto, Ontario—		
Miss Fay McTavish, Salary	$1,400.00	
Expenses	250.00	
Assistant, Salary	420.00	
Expenses	27.50	
Rent of Y.M.C.I.	300.00	
		$2,397.50
Vancouver, B.C.—		
Miss Ruth Yeandle, Salary	$1,400.00	
Expenses	110.00	
Miss Susan Yeung, Salary	1,000.00	
Expenses	55.00	
Collecting Children (10 months)	250.00	
Rent paid to Chinese Presbyterian Church	200.00	
		$3,015.00
Victoria, B.C.—		
Miss Gertrude Scott, Salary	$1,400.00	
Miss Grace Lee, Salary	1,000.00	
Expenses	40.00	
		$2,440.00
		$10,672.50

INDIAN RESIDENTIAL SCHOOLS

Birtle, Manitoba—		
Principal's Salary	$1,400.00	
Matron's Salary	500.00	
Taxes	80.00	
		$1,980.00
Mistawasis, Saskatchewan—		
Maintenance and fuel	$300.00	
Board of Children	150.00	
		$450.00
Cecilia Jeffrey, Kenora, Ontario—		
Principal's Salary	$1,450.00	
Matron's Salary	500.00	
		$1,950.00
		$4,380.00

Balance of Salaries and Expenses are paid from grants from the Department of Indian Affairs.

DEACONESS DEPARTMENT

Toronto, Ontario—		
Mrs. S. M. Gillespie, Salary	$1,500.00	
Expenses	150.00	
Mrs. C. Steinmetz, (part time) Salary	600.00	
Expenses	57.50	
Mrs. M. Fesenko, Salary	1,200.00	
Expenses	110.00	
		$3,617.50
Hamilton, Ontario—		
Miss M. Allan, Salary	$1,500.00	
Expenses	110.00	
		$1,610.00
Sarnia Presbytery—		
Miss Evelyn Walker, (6 months) Salary	$600.00	
Expenses	50.00	
		$650.00
Quebec Presbytery—		
Miss Helen Ross, Salary	$1,500.00	
Expenses	110.00	
		$1,610.00
Northern Ontario—		
Miss Athalie Read, Salary	$1,400.00	
Expenses	110.00	
	$1,510.00	
Refund from Cochrane	600.00	
		$910.00
Saskatchewan Regional Worker—		
Miss Ruby Walker, Salary	$1,500.00	
Expenses	300.00	
		$1,800.00
Victoria, B.C.—		
Miss Marjorie MacKay, Salary	$1,400.00	
Expenses	150.00	
		$1,550.00
Student Deaconesses, Salaries and Expenses		$ 900.00
Deaconesses, Salaries and Expenses (Including Miss Isabel Scott's and Miss Orra Hunt's salaries and expenses).		4,350.00
Department Contingency		550.00
Car Depreciation		450.00
		$17,997.50

FRENCH WORK

See Estimate for Christian Literature and Camps.

CHILDREN'S WORK

Vancouver, B.C.—		
Miss E. Vincent, Salary	$1,600.00	
House Help and Expenses	1,000.00	
Assistant	900.00	
		$3,500.00

Montreal, Quebec, Tyndale House—

Salary		$1,100.00
		$4,600.00

REHABILITATION COMMITTEE

Stenographer, Salary (Rev. H. R. Pickup's Office)		$ 900.00

ST. MARGARET'S GIRLS' CENTRE

Miss Violet Munns, Salary	$1,800.00	
Assistant's Salary	900.00	
Maintenance	2,600.00	
		$5,300.00

SUPPLIES

All supplies for Overseas and National Work are
provided through the Provincial Supply Fund.

INSURANCE AND TAXES

Insurance	$225.00	
Taxes	300.00	
		$ 525.00

TOTAL OF NATIONAL MISSIONS	**$44,375.00**

OVERSEAS MISSIONS

INDIA

Jhansi Field—

Miss Irene Stringer	$1,200.00	
Miss Lily Simpson	1,200.00	
Miss Edith M. Magee	1,000.00	
Dr. Elizabeth Thurrott	1,000.00	
Mrs. C. P. Young	800.00	
		$5,200.00
Increased Living Allowances (2)	$ 100.00	
Vacation Allowances	225.00	
Evangelistic	2,359.00	
Educational	7,644.00	
Medical	962.00	
Orphanage	967.00	
Miscellaneous	900.00	
		$13,157.00
Honorarium, Treasurer		100.00
		$18,457.00
Reduced by		1,000.00
		$17,457.00

Bhil Field—

Miss Isabel McConnell	$1,200.00	
Miss Bessie M. MacMurchy	1,200.00	
Miss Marion Williamson	1,200.00	
Miss Ellen Douglas	1,200.00	
Miss Mary Sherrick	1,000.00	
Miss Margaret Kennedy	900.00	

Miss Beatrice Scott	800.00	
Miss Gertrude Rollo	800.00	
		$8,300.00
Increased Living Allowance	$ 50.00	
Vacation Allowances (3)	225.00	
Evangelistic	1,648.00	
Educational	7,280.00	
Medical	5,897.00	
Miscellaneous	975.00	
Language Study	180.00	
Post Graduate Courses for Nurses	100.00	
		$16,355.00
		$24,655.00
Reduced by		1,000.00
		$23,655.00

(See Christian Literature and Grants for further Estimate for India).

MISSIONARIES' EXPENSES

Travel from India, Miss Stringer, Miss Sherrick, Miss Scott, Miss McConnell; return travel, Miss Williamson and Miss Kennedy, $600.00 each	$3,600.00
New Missionary	895.00
Travel to India	600.00
Increased furlough allowance for Miss Sherrick, Miss Scott and Miss Kennedy	600.00
Missionaries on furlough, Education, travel, medical and dental	1,500.00
	$7,195.00

CHINA

China—		
Church of Christ:		
Mrs. Gehman, Salary	$1,200.00	
Language Study, housing, etc.	800.00	
Grant to the work of the Church of Christ in China	3,700.00	
		$5,700.00
Formosa—		
Miss Dorothy Douglas, Salary	$1,200.00	
Miss Hildur Hermanson, Salary	1,200.00	
Miss Isabel Taylor, Salary	1,200.00	
		$3,600.00
		$9,300.00

(See Christian Literature for Further Estimate for China and Formosa).

BRITISH GUIANA

Salaries—		
Miss Margaret Ramsay	$1,200.00	
Miss Ellen Anderson	1,200.00	
Miss Edna Goodwill	800.00	
Miss Elspeth Davidson	800.00	
		$4,000.00
Living Allowance (2)	$ 400.00	
Vacation Allowance (4)	300.00	
Maintenance and Evangelistic Work	3,100.00	

Car Allowance	250.00	
Salary of Native Deaconess	300.00	
		$4,350.00
		$8,350.00
TOTAL OF OVERSEAS MISSIONS		$65,957.00

PUBLICATIONS

Literature and Glad Tidings

Salaries—		
Miss Helen Mackintosh, Editor	$1,700.00	
Miss Louise Reith, Secretary - Treasurer of Literature Department	1,700.00	
Miss Beatrice Worthington, Stenographer	1,200.00	
Miss Grace Billinger, Steno-Bookkeeper	1,200.00	
Office Rent (part)	1,020.00	
Mission Band, *Junior Leader*	200.00	
Mimeographing	60.00	
Free Leaflets	225.00	
Free Literature	400.00	
Annual Report	1,500.00	
Tabulated Forms	215.00	
		$9,420.00

ORGANIZATION

Miss Lily Macarthur, Children's Work Secretary, Salary	$1,700.00	
Miss Helen Scott, Young Women's Travelling Secretary, Salary	1,500.00	
Miss Margaret Webster, Girls' Work Secretary, Salary (part)	900.00	
Expenses (three travelling secretaries)	1,600.00	
Railway fares of Field Secretaries	600.00	
Camp Work and Conferences	1,150.00	
Grant to Provincials	700.00	
		$8,150.00

VISUAL EDUCATION

Department Expenditure		$ 700.00

STUDENT

Department Expenditure		$ 500.00

CHRISTIAN LITERATURE

Committee on Christian Literature for Women and Children in Mission Fields Inc.	$300.00
Ukrainian Literature	400.00
Christian Literature for British Guiana	250.00
Christian Literature for India, "The Christian Home"	100.00
Christian Literature for India, through the National Christian Council (Dr. Manikam)	200.00
British and Foreign Bible Society	300.00
The Christian Farmer, China	500.00
Christian Literature for Latin America	300.00
Africa, through Miss Wrong	400.00
Christian Literature for Women and Children in China (Miss Brown)	500.00
Committee on World Literacy and Christian Literature (for Japan and Korea)	200.00

French Literature in Canada, through Rev. J. A. Smith	350.00	
American Bible Society for Bibles and Christian Literature in Japanese	100.00	
Christian Literature for Formosa	200.00	
		$4,100.00

GRANTS

Orphaned Missions	$2,000.00	
Foreign Missions Conference	300.00	
United Nations Society	10.00	
Missionary Education Movement	50.00	
Canadian School of Missions	425.00	
Lecturers, Missionary and Deaconess Training School	300.00	
India:		
National Christian Council	75.00	
All-India Christian Medical College, Vellore	500.00	
Landour Hospital	100.00	
Ludhiana Medical College	200.00	
		$3,960.00

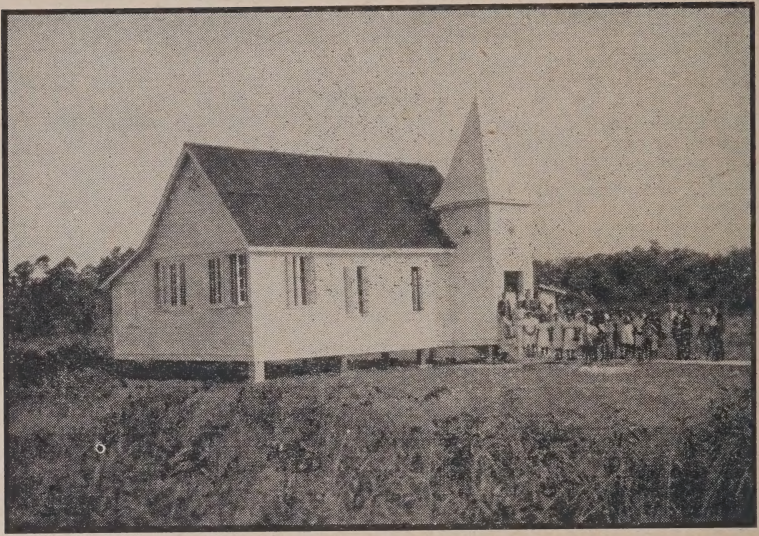
ADMINISTRATION

Salaries—		
Miss Laura K. Pelton, Overseas Executive Secretary	$1,800.00	
Miss Frieda Matthews, National Executive Secretary	1,700.00	
Miss Nellie W. Smith, Bookkeeper	1,700.00	
Miss Olive Grant, Board Steno-Secretary	1,500.00	
Miss Vera Carson, Stenographer	1,300.00	
Miss Joyce Evans, Steno-Bookkeeper	1,200.00	
Rent (part)	1,320.00	
Auditing	300.00	
General Expenses	2,018.00	
Council Meeting	3,100.00	
Expenses of Executive Secretaries	150.00	
Deputation	500.00	
Exchange	150.00	
Life Membership	100.00	
		$16,838.00

SUMMARY

National Missions	$44,375.00	
Overseas Missions	65,957.00	
Publications	9,420.00	
Organization	8,150.00	
Visual Education	700.00	
Student	500.00	
Christian Literature	4,100.00	
Grants	3,960.00	
Administration	16,838.00	
		$154,000.00

Life and Work tells a story of ''difficult giving''. In 1941 the Japanese interned their Manchurian missionaries, filling their places with Japanese, who were cordially hated by the Manchurians. But three of them—Nagano, Hirano and Watanake—tried to forget they were members of a conquering nation and worked for the good of the Christian Church. In 1945 Japan collapsed, and the three became destitute overnight. Since then hungry Manchurian Christians have been feeding these three Japanese, their fellow-Christians.



The New Church at Skeldon

By the Rev. James Dickson

THIS new church is one of the most beautiful on the Corentyne Coast. It has been given the Hindustani name, Bhakti Bhavan, House of Worship.

The congregation of Skeldon is small, but they are a faithful, hard-working group. For several years they have worked and made plans, while they met in the catechist's house. Many people in the community who were not members of the congregation made contributions. Each of the lumber yards gave considerable donations of materials, and the estate contributed the site. A good deal of the work was done by the catechist and his faithful members. The total cost of the church was $1,500.00, of which they received $400.00 from Canada.

When Dr. Macgillivray visited British Guiana in November 1945, while the church was not quite finished, because of shortage of materials, the people did not want to lose the opportunity of having the Moderator of the General Assembly dedicate their church building. To-day it has the distinction of being the only church in the colony that has been dedicated by a Moderator of the Assembly.

The church is now completely furnished with neat, attractive pews, pulpit, baptismal font and communion table. It is also entirely free of debt. I have never seen a congregation more proud of their place of worship. They still lack an organ. If any one reading this article knows where a small organ might be procured, please communicate with the Board of Missions in Toronto.

A Reminder

Each Presbyterial secretary is required to forward by *January 20th* a copy of her annual report, with the tabulated report if there is one issued for her department, to her Provincial secretary (the treasurer reporting to the Provincial treasurer). As these form the basis of Provincial reports, it is essential that they be complete and accurate. A copy of the Provincial report is to be sent to the Council Secretary by *March 1st.* With their tabulated reports, the Provincial Corresponding Secretary, and Evening Department, Young Women's, Girls' Organizations, and Children's Secretaries *must send also the tabulated reports received from their Presbyterial secretaries.* (The Provincial Secretary is *not* expected to rewrite the Presbyterial tabulated reports; and if she makes any changes in them, these should be clearly explained in a note at the bottom of the sheet.) In case of doubt as to how the tabulated report should be filled out, Provincial Secretaries are advised to study those in the 1945 Annual Report, as on pp. 79, 80 for Alberta.

We would again ask that names as well as figures be written *correctly* and *clearly.* A great deal of time is spent each year in trying to decipher, or verify, names and addresses, yet inaccuracies still occur because of illegible writing or inaccurate, often out-of-date, addresses. With reports sent in more promptly and care taken to have them complete, legible and accurate, it should be possible to have the Society's Annual Report published earlier in the year.

Another point—If any Auxiliary or other branch officer, whose name and address should be given, has not been appointed when the report is sent in, the information should be sent on as soon as she is appointed—the same applies to any change after the report has been sent.

O Church of God, arise,
And take thy lamp of Love,
The light that never dies
On earth, or heaven above.

Burn up the gorgeous lies
That steal the sacred oil
And bless with glad surprise
The blinded sons of toil.

Whatever things are fair,
Whatever things are just,
Go, make them free as air
And plenteous as the dust!

—Anne Matheson in *British Weekly.*

Around the Island of Formosa

Miss Hermanson tells of a trip around the island with the Rev. W. Mitchell of the American Advisory Committee (China Relief) in Shanghai. Going as "a sort of guide," she was able to see for herself the needs of the country.

STARTING out early Monday morning on the express train, we went as far as Showkha, where we stayed five hours. The English Presbyterian hospital there was in a poor condition. Part had been bombed, but no repairs had been made on the rest for years and no nursing care was being given the patients, although there were several nurses on the staff. The superintendent seemed concerned because they were not receiving help. Some months ago UNRRA sent them medicines and hospital gowns and pyjamas, yet none of the patients were using the gowns, all were dressed in their own clothes. We discussed the possibility of giving nursing care to the patients, but do not know if our suggestions will bear fruit or not. We saw what is to be a municipal hospital; it was not functioning, for apparently it was thought that a very large staff was needed to do anything; and also went to a girls' school, where high school work was taught and sewing—it seemed to be well run. We then visited the pineapple canning factory, which was expected to open soon; men were busy repairing the machinery. Not much canning will be done because of a shortage of tins, but a pineapple brandy they make apparently sells well. We also saw a child-labour sweat shop, where little children work for about eight hours a day, making yarn out of rags and weaving for about Yen 12.00 (about 12 cents in our money), not enough to pay for their rice. The UNRRA welfare worker was told of this and we hope she will be able to remedy the condition.

Going on to Tainan, we spent the night with the Montgomerys and had a pleasant visit. In the morning we visited the Girls' School with its many students, then went to the Municipal Hospital, where all departments were working full time, in very crowded quarters, and the Isolation Hospital, where I had helped during the cholera epidemic. As the latter had only one typhoid patient, it was a good time, we told the new doctor, to institute nursing care, rather than have relatives care for the patient, but he just said, "The Japanese custom of having relatives is very bad!" Then we saw a place being set up for a clinic for indigent patients, and the poor-house or orphanage—orphans, the poor and the insane were all in the same building, and it was in poor condition. UNRRA is doing something for such places and hopes to have the cases segregated and cared for properly.

The Mission Hospital is again in the hands of the Formosan Church, but it is empty and in need of major repairs . . .

That afternoon we went on to Ko-hiong, the southern port. As this was the spear-head for the advance on the South Seas during the war, it was the most heavily bombed area; factories are badly damaged, the harbour is full of sunken ships, and the town full of unemployed. The Municipal Hospital has as superintendent an "up and coming" young doctor, who sometimes helped in our Mackay Memorial Hospital when he was in Taipeh. We also saw a place where an orphanage could be established; UNRRA expects to help with this, I believe. The "poorhouse" was even worse than the Tainan one—the Government took over its ricefields, which had brought in an income, and it is not yet settled whether the city or the Government is to be responsible for the care of the patients or inmates; in the meantime, they are having a slim time of it. (One of our Biblewomen has a few orphans and poor people staying with her, and she depends on voluntary contributions for their care.)

Hearing that in spite of the typhoon damage one could get to the East Coast, that evening we went by train to Limpian, spent the night in a miserable inn, and next morning left by bus for Tai-tang. The rickety old bus kept stopping every little while, then about ten miles from Tai-tang it stopped altogether, and Mr. Mitchell and I, and a young Chinese Government photographer, rode into town on a load of charcoal. Instead of getting in about three, we arrived at 9 o'clock, very tired and dirty. In the morning we called on the Formosan minister, who took us to the Government office, where our young friend was, too. As a result, the magistrate's office arranged a trip for us to an aboriginal village and had the people put on one of their tribal dances, in costume. It was most interesting. We also saw the school and the homes and some very attractive weaving. The Tai-tang hospital was badly bombed, but the part that had been saved was being used. They need equipment, and better trained nurses.

Having been assured by the stationmaster that we could get to Hoe-liang-kang in a day we set out. The typhoon having destroyed many railway and highway bridges, we should have to walk part way, ride on trucks, etc., but felt it would be worth it to spend Sunday there and see some of the Church's work among the aborigines. The little train slowly puffed up the mountain, backing up in places to get around bends. Half-way to Hoe-liang-kang we found we could go no farther that day (about 4 p.m.) and had to spend the night in a little inn about half an hour's drive from the village. We drove out in a little cab drawn by a weary horse, but the inn was very nice, at a hot spring and near an aboriginal village of another tribe, where we found many Christians; two of them are trying to teach the others. They were so glad to see us and hurried to show us the little crosses they had to show they were Christians. The people were very friendly, and after supper came to our inn and did some of their dances for us. The Christians came to talk to us and we had a good visit with them as our young photographer friend speaks Japanese well and could converse with them freely.

Next morning we started out early, going as far as we could on a coal cart attached to an engine, then riding in a truck for a while (fording a river was quite an experience), going for two stations on a small train, walking some distance over a trestle, again riding in a truck, then in a train. Then we were to walk for 2½ hours but, finding the engine was taking workmen out to a bridge, we stopped it, got into the coal cart and stood up in the coal till we got to the bridge; then we had to walk just half an hour, before getting a train for another two stations to Hoe-liang-kang.

Arriving about 7 p.m., we washed hurriedly, ate some supper, and went to church. It was a Young People's meeting and Mr. Mitchell was asked to speak to the group, I interpreting, as he speaks only Mandarin Chinese. Afterwards we met with the minister and some elders and heard all about the work among the aborigines. They have started a Bible School for them, with 20 students. The atabrine Mr. Dickson left there last June is almost done and there are still a lot of cases of malaria. Some clothing from the American Advisory Committee has reached Formosa and will be sent to the aborigines. Next morning we left early by boat for Suo—it was a horrible little boat and the sea was rough, so all were seasick. We got there about four and caught a five o'clock train for Taipeh, arriving home about 10.30, to find that Dr. MacLeod had arrived that afternoon—I had not even been there to welcome him back to Formosa.

The next two days we saw Keelung and everything we should see in Taipeh, and on Wednesday went to the Leprosy Colony, from there over to Tamsui, then home to a feast put on by the Y.M.C.A. for Dr. MacLeod and Mr. Mitchell. On Thursday the latter left by plane for Shanghai.

I have not begun to tell of the terrible damage done by the typhoon—bridges washed away, and fields become a waste of rocks and broken trees stretching for a mile or more. It was the worst typhoon for years. It gives one a shock to see a whole span of a steel railway bridge just washed down the stream. It will be months before the old service can be resumed. . . .

We found Government officials most co-operative and friendly, doing all they could to make things more pleasant. In Showka we were given the police car to drive around in, in Tainan the mayor's car, and in Tai-tang the magistrate's. Police along the way were most helpful and obliging, too, one even buying our tickets for us on a truck! Mr. Mitchell's knowledge of Mandarin was a great help, as the mainland men were ever so pleased when he could talk to them. I spoke Formosan and the photographer knows Japanese, as well as Mandarin and some Formosan.

* * * *

We are very busy getting the hospital into shape. We now admit patients and the first baby, since the reopening, was born to-day. We still have very little to work with, but it will gradually improve. . . . There seems to be some hope that UNRRA can let us have some supplies and equipment now. . . .

I was at the Chinese Nurses' Convention in Nanking and enjoyed meeting the nurses from all over China. . . . On my way through Shanghai I saw numerous men of note in relief work and presented our problems to them. I was also at a meeting of the C.W.R.F. and was asked to tell of the work here.

Miss Hermanson with visitors on steps of W.M.S. house. Marks of bomb fragments on walls.

Hospital Biblewoman (front), an out-patient, and Miss Hermanson.

Landour Community Hospital

MISS ISABELLA HUNTER, former Young Women's Secretary of Toronto Presbyterial, who went to India last summer to be treasurer of the Landour Community Hospital, has written to express their gratitude for the Society's contribution and tell something of the work to which she was warmly welcomed by the staff members and the Board.

Erected in 1938, this hospital at Landour, Mussoorie, United Provinces, was intended to serve not only the people living in the district but also the many missionaries who spend their holidays in the hills or go to Landour for study. Formerly medical care for the missionaries "had been largely undertaken by doctors on vacation", while the local hill people "had little or no medical care". The hospital was first opened in 1931 in rented quarters, but "the work increased rapidly, and patients and staff outgrew the old quarters". After the new hospital was built, the number of patients greatly increased. Of those admitted, about half are Americans and Europeans, mostly missionaries of many different societies, and children from Woodstock School; the rest are, for the most part, poor Indian people.

Besides being a medical centre, the hospital is an evangelistic agency. Bible portions and tracts are distributed to dispensary patients, who take them back to their villages, and services are regularly held in the dispensary and the wards. "In very truth," Miss Hunter writes, "the staff minister to the souls as well as to the bodies of the patients."

"Gujars (shepherds), Afghanis, Chinese, Tibetans, Burmans, as well as Indians from all parts of this great land, have come as patients from time to time. The Himalayan hill people, a fine race, but timid, superstitious and poor, form a large proportion of those to whom we minister. Doors, long locked by fear and prejudice, are thus being opened and the Gospel is penetrating to distant mountain villages."

The Landour hospital is not yet complete. A third storey has been added, although it was still unfinished when Miss Hunter wrote early in October; but other buildings and more equipment are needed. She asks that our members may join in prayer with them "that the hospital may be enabled to continue and to extend its work for the Kingdom".

The Reformed Church of the Netherlands has decided to give up foodstuffs to the value of 5,000 dollars out of the stocks held for them by the United States, so that the food may be sent to the starving children of Germany.

—I.C.P.I.S. Geneva.

Prayer

DEAR Lord, as Thou hast been our dwelling-place in all generations, so do Thou, we pray Thee, in this new year, give us shelter under the shadow of the Almighty. Even amid the storms and tempests of this aftermath of war, give us Thy calm.

We praise Thee, Thou King of kings, that Thy Kingdom stands unshaken. We thank Thee for the soldiers of Christ who are joining the ranks of the Christian army, people of all races, colours and creeds. We give Thee praise for the thousands of young Canadians who, in their extremity and danger, called upon Thee and found Thee all-sufficient; and we rejoice in the witness of Christians in those older Churches that have passed through the fire and come out with their faith strengthened, and in the steadfastness of Christians of the younger Churches during years of trial when they missed the sympathy and support of missionary friends. Hasten the day, we pray, when all people shall be delivered from oppression and when Thy word shall have full course and be glorified.

For the sustaining grace and fortitude given by Thee to the mothers whose sons went out and did not return we thank Thee, and we lay at Thy feet our homage in deepest gratitude for those loved ones who did return.

Beholding Thee, Lord Jesus, in all Thy purity and love, we see ourselves so sinful and weak that we cry out for Thee, the living God, who alone canst transform our lives and give us power to do great things, and little things, for Thee.

We pray for every minister of the Gospel; enable each one of us to aid our own minister in his congregational work. Bless our missionaries, and make them strong in Thee. Give comfort and guidance to our deaconesses out in the lonely places, and amid the noise of crowded cities. Grant that the teachers in our schools, being themselves Christians, may give to their scholars a Christian message.

All this we ask with the pardon of our sins, in the name of Him who loved us and gave Himself for us. Amen.

Be with us, Lord, in sleeping and in waking;
    Let not Thy Spirit from our lives depart;
Show us the path, and clear Thy purpose making,
    Held by Thy love we yet may play our part. . . .
Grant us the Peace that all the World is seeking;
    By quiet ways do Thou our footsteps guide.
Let all creation, Thine own message speaking,
    Joy in the day and rest at eventide.

—Edward Devine Thoms in *Life and Work.*

In Bhil-land

Bhil Christian women of Jobat congregation helping with evangelistic work at a Bhil religious festival.

Christian Bhil girls who won special prizes in Sunday School.

Soni Bai, Nandi, Kegali Bai.

The Place of Obedience

WE have all read many times the record of the Miracle at Cana of Galilee. We almost know the verses in John by heart. Nevertheless, it was only on a recent re-reading that I realized some of the implications in Mary's injunction to the servants: "Whatsoever he saith unto you, do it." Mary evidently had a clear grasp of three facts:

There was an urgent need
Jesus could meet that need

There must be co-operative obedience before the need could be met. Faith and obedience must precede the miracle. That is the true order. Often we should like to see the miracle first and obey afterwards. It seems to me that in this attitude of Mary's there is a great lesson for us to-day. No one can deny that we are faced with urgent need. Social, economic and national problems of the most complex and difficult character are pressing upon the individual mind and conscience, and we are forced to cry, *Who is sufficient for these things?* It seems to me that this is where our part of the solution comes in—to trust and obey. "Whatsoever he saith unto you, do it." There is no other way. The servants at Cana did not waste any time in questioning why Jesus said to fill the water-pots with water when it was wine they were in urgent need of. They just obeyed.

Fill the water-pots with water,
Fill them to the very brim,
He will honour all your trusting;
Leave the miracle to Him.

—*Helen Fairbairn.*

Chinese Nurses Needed for Kienshui Hospital

WRITING on September 22nd Mrs. Gehman expresses the thanks of the Kienshui Mission for the money for literature that the Christian Literature Society, Shanghai, was sending them. They had nothing except Bibles, "and not too many of them," and asked for something for the Sunday School and helps for new Christians. . . . "The sad part is that it will likely take two months to reach Kienshui, unless it has been sent air mail." She adds:

"Last Monday Dr. Clark and Mr. F. Ling, President of the Railway, paid us a flying visit and we entertained all the town officials in their honour. Miss Catherine Mackenzie and Miss Watkins returned to

Kunming with them, on their way to the language school in Shanghai or Peiping. They expect to be gone over a year and Dr. Helen Mackenzie and I will be alone until the Ransoms join us.

"We've received a grant which will go a long way toward supplying the many needs of the hospital, and another from the I.R.C. to start our nurses' training school. Now we can begin building and really open up the hospital. For two months Dr. Clark has been trying to secure Chinese nurses, but so far has found no one willing to leave a large city for Kienshui. Pray that two nurses will come soon. The people of Kienshui expected a good hospital much sooner. . . ."

New Organizations

British Columbia

Victoria Presbyterial—Mission Band, Port Alberni. Leader, Mrs. F. Hughes, 114 Third Ave. N.

Westminster Presbyterial—Explorers' Group, Vancouver Heights. Leader, Miss K. Evenson, 4226 E. Hastings St., Vancouver.

Ontario

Barrie Presbyterial—Explorers' Group, Essa Road Church. Leader, Miss D. Kearns, 43 Burton Ave., Barrie.

Brockville Presbyterial—Explorers' Group, Kemptville. Leader, Mrs. Charles Robertson, Box 241.

Peterborough Presbyterial—Mission Band, Grace Church, Millbrook. Leader, Mrs. Z. MacKay.

Stratford Presbyterial—Mission Band, Knox Church, St. Mary's. Leader, Mrs. H. Findhold.

Toronto Presbyterial—Explorers' Group, Westminster Church. Leader, Mrs. C. G. Dickson, 187 Floyd Ave.

Quebec

Montreal Presbyterial—Mission Band, Rockburn. Leader, Mrs. Bert Rennie.

Saskatchewan

Regina Presbyterial—Young Women's Auxiliary, North Side Church, Regina.

Saskatoon Presbyterial — Mary Sherrick Young Women's Auxiliary, St. Andrew's Church, Saskatoon (reorganized). Pres., Miss Margaret MacKay; Treas., Miss Marion White; Sec., Miss Margaret Hill, 3 Belmar Apts.

New Presbyterial Officers. **Barrie,** Press Secretary, Mrs. J. Ross, Creemore. **North Bay,** Children's Secretary, Mrs. F. Pemberton, Burk's Falls; Historian, Mrs. T. Firth, 709 Main St. W., North Bay. **Maitland,** Children's Secretary, Mrs. Archie Loundsbury, Ethel.

Visiting Church Groups "Up-Island"

VICTORIA Presbyterial Executive appointed Mrs. Sanders, Vice-President and Girls' Work Secretary, and Mrs. Warren, Young Women's Secretary, to go up-island in October to visit Duncan, Nanaimo and Port Alberni church groups. Mrs. Sanders being unable to go when the time came, the President, Mrs. Dickson, took her place. Of their trip Mrs. Warren writes:

— I felt somewhat diffident about going as we were asking ourselves into these circles. However, I soon lost this feeling as at Duncan, our first stop-over, we were met by Miss Seatar and Mrs. Murchie, and from then on we were most hospitably received. We were entertained to lunch, taken to call on the newly arrived minister and his wife, Dr. and Mrs. R. S. Stevens, and then went on to the Guild meeting, at which 15 women were present (two young war brides, one Scottish and one English). In addition to Guild work, the women contribute to the Women's Missionary Society.

We approached each group in the spirit of those well-loved words: ''Blest be the tie that binds Our hearts in Christian love,'' the tie being God's love freely offered to mankind through Jesus Christ, our Saviour; and with these 15 women of Duncan Presbyterian Church I was very conscious of the spirit of good will and kindliness, fruits of the Christian spirit, so that I was sorry when time came to break up. Mrs. Dickson had delivered a message on Christian witness, on behalf of Mrs. Sanders, and asked me to read a letter from Miss Hermanson. We could not but feel that these women were happy to have us with them, and we were equally happy to meet them, so that when we left I felt a warm tie had been formed (or renewed).

We left by bus at 5.55 for Nanaimo, where we were met by Mrs. A. K. Young, who had made arrangements at an hotel for a comfortable night's rest. We had time just to get tidied up, then she very kindly drove us to the church hall, where Mrs. Dickson met her (Mrs. Young's) newly formed group of C.G.I.T. girls; and what fine girls they are! After conducting an informal quiz with them Mrs. Dickson addressed them, then it was time to go on to the St. Andrew's Progressive Club. We were very grateful to the members for changing their meeting night to suit us. A group of such splendid young women is an asset of inestimable value to any congregation. These eleven, many of them young mothers, showed great zeal and admirable executive ability in planning for an early sale of work in aid of their church. Mrs. Young is forming a Junior choir to assist in church services and Mrs. Blott has the Beginners' Sunday School class. I was glad to meet these young women face to face, to hear their voices and shake their hands, having corresponded with them frequently. One, who also belongs to the Auxiliary, was interested in the M. G. Abey Memorial Children's Nursing Home, Amkhut, having belonged to Mrs. Abey's home church; two others are daughters of the Auxiliary Vice-President and still another is the daughter-in-law of a member of Westminster Presbyterial, Mrs. Blott (at whose home we were meeting that evening). So by remote control these young women are connected with our Women's Missionary Society! It was to me a great pleasure to talk over with them what I consider to be the high value and service of the church and our duty to it. They hoped at parting that we would meet again and so do I!

When we arrived in Alberni the next afternoon, dusk was falling and the air cold enough to make us feel like stepping out briskly. Down in Nanaimo we had arrived at the bus depot in good time, only to find that the Alberni coach was filled and we had to wait over half-an-hour before another one came—out of storage one would judge, as the engine seemed to be cold and stiff. Making a big noise, it plodded slowly but steadily along, and eventually we drew up in Alberni. We were relieved to see Miss Marjorie MacKay, the Presbytery deaconess, waiting for us, and she was relieved to see us, as she had not long since found out that the first bus had pssed right through Alberni on its way to Port Alberni, without stopping! That was the bus we just missed by reason of its being filled! However, all was well and we put our bags in a hotel room and were told that we were invited to the home of Miss M. E. Buckley, a former missionary at the Rolling River Indian Reserve, with whom Miss MacKay has been living. Here again we were surrounded by a Christian kindness that was in itself satisfying and cheering. From there we were driven on to Port Alberni, to our Presbyterian church, where we were welcomed by Mrs. Mowat, the Auxiliary President, and a number of other women. The Rev. Mr. Black, the new minister, and Mrs. Black were present, as was a former minister, Rev. Mr. Shannon, and Mr. Currie, who is a life member of the Auxiliary (it was he who so kindly drove us about in his car). Mrs. Dickson and I were asked to speak at the meeting, and were pleased to do so. That we might meet the women in a closer and more friendly manner, Mrs. Mowat invited every one present to her home, where enjoying her generous hospitality we talked together and found a reciprocal helpfulness in knowing that we were interested in the same work and hence in one another. We separated, hoping to meet often in the future, the Rev. Mr. Black dismissing us with a prayer which found a quick response in our hearts.

Mrs. Dickson had taken up a parcel of literature, pamphlets, etc., put together for this purpose by Mrs. Cordiner, Presbyterial Literature Secretary, and it was a joy to see how the women and the C.G.I.T. girls quickly, even eagerly, took advantage of this opportunity to purchase or order these helpful and inspirational booklets. It was the same in Duncan, Nanaimo and Port Alberni.

We were indeed glad to have the companionship and help of Miss MacKay in Alberni, and feel that she is going, by the grace of God, through faith and hard work, to accomplish much that will endure in this growing city of Port Alberni. She has already formed a Mission Band, a Young People's is on the way, and the Sunday School attendance is steadily increasing.

As we drove back from Alberni to Victoria on Thursday, I had time to think back over the past two days, and to recall how we found the women at each of the three points so truly ''given to hospitality''. These women are nobly carrying on without the stimulating contacts that we in the larger cities get from time to time. In each place they were so full of thanks for our coming, and so generous in their invitations to return, that as I sat in the bus homeward bound these words of 1 John kept coming into my mind: ''Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God. He that loveth not knoweth not God; for God is love.''

Christian Building Teams

Unable to publish all of Miss Wrong's London Letter last month, we held over this section on housing problems.

Of all the difficulties faced in daily life that of housing is the greatest. There has been a widespread conviction that neither the Government nor the Local Authorities have handled the situation adequately. So when squatters began to occupy army camps the movement was welcomed by many as pressure to speed up official action. But, with the occupation of flats and houses, apprehension about the undermining of law and order spread. An editorial in the *Observer* of September 15th said: ''The Government, while it should act promptly and firmly to restore the rule of law, will be wise not to take up too self-righteous an attitude. It has no chance of persuading the public that its housing record is above reproach, that everything possible to give people somewhere to live during the coming winter was being done and that there was no reason for popular impatience if the wicked Communists had not stirred it up. There was plenty of popular impatience over housing before the Communists took advantage of it, and there was ample reason for it.''

A London vicar of my acquaintance said, ''My job in our family of eight is washing up and I find it becomes rhythmic and I can think while doing it.'' ''It's only rhythmic if the water is hot,'' I interposed. After granting this point he continued, ''While at the sink the other day I thought, What is the church doing to meet the greatest practical need of the people, namely housing?'' He followed this up with a group of clergy in London who have now issued a leaflet headed *Christian Building Teams* addressed to Christian men recently demobilized or soon to be demobilized. I quote some sections from it because such efforts point the need for voluntary initiative in peacetime, initiative so marked during the war. ''As you come back to civil life . . . you are confronted with two undeniable facts. On the one hand, the decay of any religious outlook on life has distorted both religion and life. . . . On the other hand, there is a tragic shortage of decent homes. Millions of people are so immersed in the complications of living at all that they have no disposition to consider why they are living at all.

''It is not surprising that these two causes should produce the same result—a sense of frustration and futility. 'Man shall not live by bread alone', but it is equally true that man cannot live without bread and the material needs of life.

''Can you, as a Christian, do anything about it? . . . We see the picture of perhaps twelve like-minded men—to be followed later by other similar teams—formed for the purpose of building houses in the devastated areas of this country, such as Stepney or Poplar in London.

''. . . These teams would live a common life together with a simple common rule of prayer and worship, and would pledge themselves to their work for some years. They would live in a hostel, near the building site, . . . and set out in the name of the Church.

''On the industrial side, . . . while some members of a team were already skilled craftsmen, others would need training under the Government Training Scheme for the Building Industry. All would then receive trade union wages and work under trade union conditions. Between them, working as a balanced team in their different trades, they would be capable of building a house. . . . From the point of view of the building trade . . . the scheme would be conducted within the existing structure of the Industry. Contractors sympathetic to our objects would be essential. In fact we should hope to recruit men on the creative and executive as well as on the operational side of the industry. All would equally regard their functions in the light of a spiritual vocation, live to the rule of life, and be prepared to make equal sacrifices of material advantages.''

LITERATURE PAGE

Miss Louise A. Reith

ALTHOUGH many Auxiliaries began the new study on India in the autumn of 1946 we know there are others who begin new studies in January and we would remind them that the study is TOWARDS A CHRISTIAN INDIA. An outline of it was given on page 340 of the September *Glad Tidings.* We hope that all Auxiliaries are watching this page and the Book List on the inside of the back cover for other books which will help to add interest to the study on India and increase their knowledge of that land and the Christian Church there. Do not neglect to send for the picture poster (price .15), INDIA MARCHES FORWARD, which in addition to fine pictures illustrating the subject contains interesting information about India. This poster is very useful to all groups studying India.

While each year we think of the Christian Church in some one country it is always good for us to read such a book as THE KINGDOM WITHOUT FRONTIERS by Hugh Martin, a new and revised edition of which has been printed recently. In this book Dr. Martin outlines "The Witness of the Bible to the Missionary Purpose of God", pointing out that "The Bible is a missionary book not because it contains isolated texts with a missionary flavour, but because the main line of argument that binds together all its volumes is the exposition, the unfolding, and the gradual execution of a missionary purpose." With this thought in mind the author traces the gradual development of the religion of Israel from that of a national to a world religion through the Old and New Testaments, showing that "The missionary work of the early church was no afterthought, no later unauthorized addition to the simple Galilean gospel, conceived in Paul's fertile brain. It was part of a plan that had its beginning before the creation of the world. The plan arose in the missionary heart of God. It lay behind his choice of Israel to be his chosen people,—chosen not for privilege or selfish aggrandisement, but that they might be a missionary nation, a light of the Gentiles, the herald of the universal love of God."

As Dr. Martin presents the story of the "widening horizon of Israel's faith" he emphasizes that even "If there were no world outlook in the Old Testament, no universal commission among the sayings of Jesus, no attempt by the apostles to win the world, yet we should still be bound to be missionary. Our whole faith demands it. We are committed to the missionary enterprise by the very nature of the Gospel. The love of God is broader than the measure of man's mind, and it is the love of God that is the ultimate ground of missions, their reason and their inspiration. Jesus is too great a Saviour for anything less than the whole race.''

THE KINGDOM WITHOUT FRONTIERS—Hugh Martin ..... $ .70

YOUNG WOMEN

Mrs. C. N. Johnston, *Secretary*

Dear Young Women,

DURING the past year your travelling secretary has lived up to her name, travelling through Ontario and Quebec, in some places visiting the Young Women's groups which have remained in our department, in other places meeting wtih the women of the Senior and Evening Auxiliaries to discuss with them the possibility of new groups in their churches, and in still other places (and of course these were the nicest visits of all) actually meeting with groups of younger women to make plans for organizing.

Most of the spring was spent in Southern Ontario. The summer brought camps, but that is another story. In the fall there were two trips to western Ontario—for the most part, meeting the older women and talking with them about young women's work, although one meeting was held to organize. Then came a visit to northern Ontario, where I found the young women in fairly new groups very much interested in our work and eager to know more. Back again to eastern Ontario, and a particularly satisfactory and satisfying time was spent in our capital city, where a group in each of our churches there was contacted and from that came the organization of three groups, and later meetings with each of these three to make actual plans for programmes for the coming months. Then in Quebec the existing groups were visited and meetings held to organize two others.

And so the Young Women's Department is slowly and steadily beginning to grow again. We have had a high standard set for us by the former young women's groups. As our groups become better established during this year, let us begin to think once again of rallies, conferences and camps with other groups, which in years past proved so informative and inspiring to our elder sisters.

It has been a constant cause for rejoicing to see the response which you have made to the Church's call to service beyond your own local church and community. May God give us strength to see His Kingdom beyond our own world and let each one of us do our part in making this world and His Kingdom one. —*Helen N. Scott.*

GIRLS and LEADERS

Mrs. Harold Keefer, *Secretary*

TO all leaders and girls everywhere we send our cordial greetings and express our earnest hope that 1947 will bring rich rewards for all the conscientious work which has been done by so many of you. It is a constant joy not only to the secretaries of your department but to all in authority in our Society that so many of you are preparing yourselves to take up the work of your Church and your Missionary Society within the Church.

To become really interested in and derive the greatest amount of good from any organization, one must put a great deal of one's self into it. We receive in enjoyment, benefit and satisfaction in exact proportion to the amount of our interest, hard work and loyalty. This is particularly true of church associations. If we are casual churchgoers, letting any small excuse keep us away, we are likely to find church attendance irksome and it becomes merely a duty instead of the rich experience it ought to be. However, if we are faithful in church attendance and become interested in the work of the various organizations suited to our age, we shall soon feel the church to be part of our lives—part which enables us to go on in the face of discouragements and disappointments, part which helps us with our problems in our everyday life, for contact with our church brings us closer to Christ, who is the Head of the Church. As we study His life and example we learn how to meet the difficult situations in our own lives.

We often hear it said that it is not necessary to go to church in order to be good, and this is probably quite true. It is, however, a great deal easier to be good within the church. There we receive spiritual food and each week fortify ourselves against the temptations of the world. It takes a very good person indeed to live aright without this help.

Now at the beginning of a new year let us resolve to attend church regularly and take a real interest in its work as well as that of the larger Church through the world. Let us take our part in the life of our church, and in our relations with others, let us try to be kinder and more considerate, and refraining from unkind criticism, with friendly interest help our companions to the best of our ability.

The primal duties shine aloft—like stars.

—Wordsworth.

CHILDREN'S DEPARTMENT

Mrs. W. N. Ferguson, *Secretary*

Installation Service for Mission Bands

Leader—Let us repeat together the Mission Band motto.

Response by All—"The World for Christ."

Leader—The members of our Mission Band have chosen you to be their officers for the coming months. That means they trust you. They expect you to attend the meetings regularly, to be on time, and to do your work as well as possible.

Leader, to the officers—Do you promise to do your best?

Response—As officers of our Mission Band
We'll humbly try to understand
The duties given to our care
And of our privilege be aware.

Leader—To each of you I am going to give a verse from the Bible which I ask you to learn and often think about.

(Leader will read aloud each of the verses as she hands them to the officers.)

To the President and Vice-President—"By this shall all men know that ye are my disciples, if ye have love one to another." St. John 1:35.

To the Secretary—"Choose you this day whom ye will serve." Joshua 24:15.

To the Treasurer—"It is required in stewards that a man be found faithful." 1 Cor. 4:2.

To the other officers—"Be ye kind one to another, tender-hearted, forgiving one another." Eph. 4:32.

Leader—We could not have a Mission Band with officers only. The members are all needed, and the officers expect them to be loyal to them and to the Band. Do you promise to help them by coming regularly and doing all you can to make the meetings interesting and happy?

Response by members—As members of our Mission Band
Behind our officers we'll stand,
And help in every situation
With loyal and true co-operation.

Leader—Let us pray—"Our Father in heaven, help us all to be loyal to our officers and our Band. Help the officers to do their work well. We thank Thee for sending Jesus to teach us about Thee, and to show us how to live. Make us sorry when we do wrong, and forgive us. We ask in Jesus' name. Amen.

Officers and Members—Together we will work and play,
Making friends with children far away,
And do our best to help to send
News of God's love to every land.

Leader—We shall sing verse 3 of hymn No. 729.

Be near me, Lord Jesus: I ask Thee to stay
Close by me for ever, and love me, I pray.
Bless all the dear children in Thy tender care,
And fit us for heaven to live with Thee there. Amen.

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To the Leader—This installation service for Mission Band officers is given because requests for such a service have come to us from several leaders. The Explorers, of course, have their own initiation ceremonial. If your Mission Banders are younger than nine years of age, the organization should be very simple. The writing and reading of minutes is difficult even for children of Junior age, and one wonders if having minutes taken and read is the best use of the often too short time available for Mission Band meetings.

Before the day of the installation service explain to the children what it means to be an officer, and the duties of each office. If it is your custom to have the members elect the officers, tell them to consider carefully who is best suited to be president, secretary and treasurer. Children are apt to choose their special friends for the offices.

For the installation service have the officers who have been elected come to the front of the room, and stand for the service. If possible, have Bible verses for the officers written or typed on attractive cards: these may be made from coloured paper and small pictures or stickers. Have a card for each officer. Copies of the responses should be given to those taking part, making sure the children understand the meaning.

PROVINCIAL NEWS

MRS. A. A. MACGREGOR, 9824 103RD ST.,
EDMONTON, PRESS SECRETARY

CALGARY Presbyterial — The Senior Auxiliary and the Goforth Evening Group of Knox Church, Calgary, held a very successful joint Thank-offering meeting on November 6th. The Auxiliary President, Mrs. F. Harback, presided; Miss Margaret Kirkwood and Miss Molly Harback conducted the devotions, and the Rev. M. S. Blackburn, Synodical Missionary, gave an interesting account of his work in the West.

In November Grace Church Y.W.M.S. met at the home of Miss Marjorie Patterson. Miss Betty Duncan conducted the devotions, and Mrs. Agnes Richards and Miss Margaret Baillie read papers on missions in Africa. A social evening followed. This group held recently a social evening at their president's home, in honour of their secretary, formerly Miss Christine Jackson, to whom a presentation was made.

BRITISH COLUMBIA

Mrs. W. Barlow, 149 W. 5th St.,
North Vancouver, Press Secretary

VICTORIA Presbyterial—At a very successful Presbyterial rally in St. Andrew's Church hall, Victoria, on October 25th Miss Sybil D. White, Provincial President, gave an interesting report of the Council meeting and the work of our Women's Missionary Society at large. She also referred to the sending of clothing and other supplies to places where they are most needed. The only hope of the future, she emphasized, is in the Church as it extends its work both in Canada and abroad.

The Thanksgiving meeting of St. Andrew's Auxiliary on October 21st was well attended. The Rev. J. W. L. McLean conducted the devotions, and the guest speaker was Miss Hazel Page, who told of the Wycliffe Translators. Starting from a very small camp, they have a growing work among the tribes of Mexico, teaching them to read and translating the Bible into their language.

A large gathering of Presbyterian women of greater Victoria met in St. Andrew's on November 5th to bid farewell to Miss Page, who was leaving for China under the China Inland Mission. Miss Page is the daughter of a member of the Gorge-Erskine Auxiliary, and it was while she was in a Presbyterian Sunday School in Saskatoon that she heard the Lord's call to China. She attended the Saskatoon Bible School, and later worked in Mexico with the Wycliffe Translators. She has given freely of her furlough time to Presbyterian groups, Young Women's, Senior Auxiliaries, and C.G.I.T. In appreciation of her contribution, Mrs. H. Warren, on behalf of those present, presented a gift of money to her, and Miss Peggy Dykes, Erskine C.G.I.T. leader, presented a corsage. Mrs. Sanders presided and Mrs. Dickson, Presbyterial President, spoke briefly.

Westminster Presbyterial — Fifty members and friends from Chilliwack, Murrayville, White Rock, Mount Lehman, New Westminster and Vancouver attended the Fraser Valley regional meeting. Members of various groups took part in the devotions, and Miss White gave an account of the Council meeting. The Bradner group provided luncheon.

At the Thanksgiving meeting of St. Stephen's Auxiliary, North Vancouver, the congregation was well represented and each organization took part. Mrs. J. Young, a faithful worker in the Auxiliary, was honoured by the members. Dorothy Bowling reported on the Girls' Camp at White Rock and Mrs. W. Barlow gave a full report of the Council meeting.

The Young Women's Auxiliary of Robertson Church, Vancouver, entertained the St. Andrew's and St. Stephen's Young Women of North Vancouver at the home of Mrs. W. J. Murdoch, who gave a timely and inspiring address. Mrs. W. Barlow spoke informally of the Council meeting and many things of interest that took place there.

At their Thank-offering meeting the Gordon Edmonds Auxiliary observed the 20th anniversary of their organization. Mrs. Oswald gave an interesting address on the past twenty years, referring to the many changes during that time. Special mention was made of the faithful work of the Treasurer, Mrs. Taylor.

At the Mission Band rally, held in Gordon Church, the St. Aidan's, St. Andrew's and Gordon Mission Bands and St. Aidan's Explorers heard Miss Burdick speak of Formosa. Mrs. Mc-

Fadden, Presbyterial President, also spoke to the children.

Members and friends of Mount Pleasant Church met to honour Miss Gertrude Rollo, about to leave for India to take up work as a missionary nurse under our Women's Missionary Society. On behalf of those present, the Rev. F. G. St. Denis presented a purse of money to Miss Rollo.

MANITOBA

MRS. C. LECOCQ, 306 N. BRODIE ST., FORT WILLIAM, ONT., PRESS SECRETARY

BRANDON Presbyterial — At the Thank-offering meeting of the Senior Auxiliary of First Church, Brandon, Mrs. Thomas Wilson of St. Andrew's led the devotions, and the Rev. Oliver Nugent spoke of his experiences and impressions while a student minister in Western Canada. There was a splendid offering received.

Miss Frieda Matthews gave a most enthusiastic and inspiring address at the St. Andrew's Thanksgiving service, and Mrs. R. A. Hamlin of First Church led in the devotions. An informal hour after the meeting enabled those present to meet Miss Matthews.

Miss Matthews was also to have spoken at the Boissevain Thank-offering meeting but weather and road conditions made this impossible, to the great regret of the members. They were glad, however, to have Miss Bernice Pettypiece, who read the Rev. James Dickson's article, ''The New Formosa'', from the *Glad Tidings,* and spoke of the need for Christian work, not only in Formosa but in all lands.

Superior Presbyterial — Returning from Toronto, Mrs. H. H. Dunwoody, Provincial President, visited Superior and at a meeting in St. Andrew's Church, Fort William, told of the Council meeting, especially stressing finances and supplies. After the meeting the ladies were able to welcome Mrs. Dunwoody. The following week, in First Church, Port Arthur, Mrs. W. S. Nairn gave the Presbyterial a very fine report of the Council meeting, bringing to the members inspiration for the coming year.

At the Thank-offering meeting of St. Andrew's Senior Auxiliary, Fort William, the Rev. Agnew Johnston very forcibly brought home to those present the need of missionary education among our young people. Without it, he asked, what will be the result in the next generation. We must throw off our apathy and ''be up and doing''. Mrs. Dow conducted the devotions.

Winnipeg Presbyterial—The Presbyterial sectional meeting at Old Kildonan on October 24th was well attended. Mrs. W. S. Smith presided, and Mrs. Duffin led in the devotions. Miss Matthews was the guest speaker. The ladies of Old Kildonan served lunch.

At the Calvin Thank-offering meeting Miss Matthews and Mrs. A. M. McFarlane of St. James were the special speakers. The former stressed the importance of being missionary-minded and of giving thanks; even the boys and girls, she said, should be interested in and working on behalf of the missionary effort. Mrs. McFarlane reviewed the study book on India, using a map to illustrate her address. The Mission Band contributed two selections.

At the St. James Thank-offering meeting on the evening of October 17th, members and interested friends were privileged to hear Miss Matthews, who gave an inspiring address on ''Thanksgiving—Harvests.'' Mrs. G. Bradley, gave a brief résumé of the year's mission study, and Mrs. D. Wheeler conducted the devotions. Members of the Session were present, and the meeting was closed by Rev. E. F. Dutcher.

To the Young Women's and Evening Auxiliaries, meeting on October 29th in First Church, Winnipeg, Miss Matthews spoke of the new study book and how it might be used. Miss E. A. Miller, Presbyterial Secretary, who was in charge of this meeting, also invited the group presidents to meet Miss Matthews at her home.

ONTARIO

MRS. J. R. HILL, 250 COOPER STREET,
OTTAWA, PRESS SECRETARY

BARRIE—Solemn and dignified was the service in St. Paul's Church, Thornbury-Clarksburg, when the Bella Goodfellow Guild placed a beautiful communion table in the church, in memory of their former leader, Mrs. Victor Armstrong. Mrs. W. J. Hammond, the Auxiliary president, was specially honoured recently. She is the daughter of the late Mrs. Walter Hartman, a charter member of the Auxiliary, which was organized by the late Rev. R. P. Mackay 48 years ago; her sister, Miss Hartman, was the first secretary.

Brockville—Knox Auxiliary, Morrisburg, met at the home of Mrs. Norman McGillis, to enjoy a few hours with an esteemed member, Miss M. Ault, who was going to Belleville to live. After the devotional exercises, an address was given to Miss Ault.

Bruce and Owen Sound—At a very successful Presbyterial Mission Band Rally in Tara, 120 boys and girls were present, and each Band took part. A story-address by Miss Dorothy Douglas of Lucknow, recently returned from British Guiana, was much enjoyed. Mrs. W. R. Adams was in charge, and the Rev. D. McCullough and Mrs. T. E. Kennedy brought greetings.

Chatham—Mrs. A. J. Schultz, a former missionary to Nigeria, addressed the Home Helpers meeting at Wallaceburg. At St. Andrew's Thank-offering meeting, Windsor, Mrs. Harry R. Nobles spoke on ''Motives and Service''. At Duart Mrs. Carnegie was honoured for her work in the Mission Band, and Mrs. D. McLaren reported the Council meeting. Mrs. D. Charteris conducted the affiliation service of the Willing Workers C.G.I.T. of Valetta, Mrs. C. Farquharson giving an address on the theme ''Steadfast—not Discouraged''.

Glengarry—Cote St. George Auxiliary had the Thank-offering meeting at Mrs. D. J. McCuaig's home. There was a short memorial service for three members who died recently, Mrs. T. McCuaig, Mrs. K. J. McCuaig, and Mrs. S. Smith. Mrs. Preston then took charge. The roll call was answered with Scripture verses with the word ''Thanksgiving'', and Mrs. Colin Campbell gave a Thanksgiving message. Mrs. Hardy and Mrs. Preston led in a discussion on the many problems facing the organization.

Hamilton—At the Beamsville Thank-offering meeting, at the home of Mrs. Woods, Home Helpers and other members of the congregation were present. Mrs. Duncan Allan spoke on ''Things to Remember''. The theme word of roll call, Scripture reading and a short talk by Mrs. McArthur was ''Sing''. Mrs. S. A. Southward and Mrs. David Steven were honoured, Mrs. A. C. McArthur and Mrs. C. H. Prudhomme making the presentations.

The Rev. A. E. Toombs of India was the speaker at the annual Mildred Soutar missionary service of Erskine Church, Hamilton, held in memory of Miss Soutar, who went to India 16 years ago, to the M. G. Abey Memorial Home for Children at Amkhut, where she died after three years' service. The offering, which is sent to India, amounted to $95.65.

Huron—At the Thank-offering meeting Auburn Auxiliary has as guests the Blyth Auxiliary, the Baptist Ladies' Aid and the Anglican Ladies' Guild. Mrs. F. Ross and Mrs. W. T. Robison led in the devotions. Miss A. Toll spoke on ''Women and the Church'', and Mrs. W. Good explained the posters on display. Miss C. McGowan, formerly a missionary in China, was the guest speaker at the Thank-offering meeting of Goderich Senior Auxiliary. The Arthur Circle had a Scottish night to raise money for life memberships, with moving pictures of Scotland, Scottish songs, readings, and the bagpipes!

Kingston — St. Andrew's Auxiliary, West Huntingdon, fittingly observed its 45th anniversary. Mrs. M. Shaw welcomed members of eight Auxiliaries, and Mrs. William Shaw brought greetings from the Presbyterial and told the story of the years. ''To the older women of the Auxiliary we pay tribute,'' she said, ''only God and they know what it meant to keep the Auxiliary growing and flourishing through the years.'' The Rev. C. A. Bunting, Belleville, for many years a missionary in China, in a telling address stressed the value of prayer. ''God's work, carried on in God's way, will never lack God's supplies,'' he said. Mrs. J. Wallace gave a splendid paper on ''Christian Service''.

London—Argyle Crinan Auxiliary observed its 60th anniversary as a special day of thanksgiving, having the same hymns, Psalms and Scripture as at the first meeting. Duff's and West Lorne members were guests, and Presbyterial officers and visiting members brought greetings, with a special greeting from Miss Jane Malloy, the only living charter member. Mrs. J. C. Davies, Presbyterial vice-president, gave an address on ''Reaching out in Missions''. The Auxiliary history made a very interesting story.

St. George's Auxiliary, London, sponsored a meeting at which Miss Dorothy Douglas of British Guiana and Formosa spoke. If our people would give to help British Guiana during the next ten years, she believed the church there would be independent. Only as there are Christian women of the country to carry on, she said, would the work be a success. In Berbice the church conducts nine schools, with 7,000 children, and every place with a church or school has now a women's group.

Maitland—Sympathy is extended to Kincardine Auxiliary in the loss of two much loved former presidents, Miss Agnes McCallum, president for 25 years, and Miss Anna McDougal, a former missionary to India. ''The workers pass on, but the work goes on.''

North Bay—Miss Helen Scott, Young Women's Secretary, addressed the Young Women in Sudbury, and also spoke at North Bay and at Burk's Falls, where they were joined by members from Magnetawan. All who heard her agree that her messages were an inspiration.

Sarnia — Thank-offering meetings were held in Mooretown and in Paterson Memorial Church, Sarnia. At the former, to a splendid gathering of women and men Dr. Bruce Carruthers, a medical missionary in the Bombay area, vividly described the beauty of the country, but pointed out the poverty and poor living conditions of the people whom their work helped to win to the Christian way of life. In September the Rev. Mr. and Mrs. Tasker, missionaries in India, gave most interesting talks; Mrs. Tasker's home is in Mooretown. At Paterson Memorial, Mrs. J. F. Sadler was the interesting speaker, her subject, ''Sending out Ammunition''. The Jubilee Mission Band presented a short number, ''Bridges''. The reorganized C.G.I.T., led by Mrs. Gertrude Scott, held an affiliation service, in which Mrs. R. S. Burnham assisted.

QUEBEC

Miss Mary F. Greig, 2168 Paris St.,
Montreal 22, Press Secretary

MONTREAL Presbyterial — The eighteenth sectional meeting of the South Shore district of the Presbyterial met in Rockburn Church. At the morning session Mrs. James Stewart, District Vice-President, was in the chair, and in the afternoon, Mrs. Pearce. Miss Margaret Rowat, Presbyterial President, constituted the meeting with prayer. The morning devotional period was taken by Mrs. S. Ruddock of Huntingdon and Mrs. James Anderson of Howick, and the afternoon by Mrs. Williams of Beauharnois. Reports were presented from Senior Auxiliaries, Home Helpers, Young Women's Auxiliaries, C.G.I.T., and Mission Bands. Mrs. J. W. Dougherty brought greetings from the Provincial Board, and Mrs. George E. Ross reported that the Peace Thanksgiving Fund had met with a fine response; the Provincial, with an allocation of $2,500, gave $3,319; of this $2,250 was from Montreal Presbyterial.

The highlight of the afternoon was the address of Miss Margaret Kennedy, who told much about her work, the people and their habits, and their country. Fifty years ago, she said, Dr. Buchanan went as the first missionary to the Bhil Field and to-day there are nine congregations, four of them with ordained Bhil ministers. There are 300,000 Bhils under the church and to work for these there are 15 men and women workers. In closing, she asked that the prayers of all there might go with them in their work.

St. Matthew's Church Mission Band, Montreal, was especially pleased to welcome Miss Lily Macarthur to their meeting recently, as it was through her efforts that this Band was formed many years ago. Miss Macarthur expressed her delight at being there, at a meeting in the hall she once knew so well when she was deaconess at St. Matthew's. She spoke of the new study on India, showing samples of handwork that could be made to illustrate the work; then she told the story of Dr. Buchanan, of his decision to go to India, of his meeting the Bhil children, and of his efforts on their behalf. The president, Muriel Smith, conducted the meeting; Jimmy Shirley read the Scripture passage and Ruth Kerr led in the responsive reading. Mrs. J. Glen, who helped to organize the Band, is still the leader.

SASKATCHEWAN

Mrs. J. A. Watson, Box 1056,
Weyburn, Press Secretary

THE Provincial body of the Women's Missionary Society of the Presbyterian Church in Saskatchewan mourn the passing of our beloved Mrs. H. R. Horne. We sympathized deeply with her during the many months of suffering and discomfort and while we know peace has come and she has entered into her eternal rest we, like the many whom she knew and befriended, shall always miss her.

The day she resigned from the presidency of the Provincial Society there was scarcely a dry eye at the meeting in Parkview Church, Saskatoon, for all felt that her health was failing. With one accord those present said, ''Let us give her something.'' The money just poured in, there was no soliciting whatever, and two were despatched to get the gift.

She was an outstanding woman; besides her church affiliations and responsibilities, she took a keen interest in civic affairs. When president of the Local Council of Women in Regina, her keen discernment of problems, her enthusiasm, her good judgment, and her quiet, strong personality won a lasting place with all women. As president of the Women's Canadian Club, which office she filled with grace and efficiency, both the women's and men's clubs respected her for her great ability.

During the terrible depression years she would leave her home before nine o'clock in the morning to go to a cold warehouse to sort out the bales of clothing from the east that were to be reshipped to the needy in the dried-out areas. This was the Master's work, therefore any sacrifice made by her was not even thought of as a sacrifice. That the work of her hands and head on this earth are over we know, but she will live with us while our lives last. The devotion of her family was outstanding and everything that they could do for her was done with great love.

Our sympathy goes out to the husband and daughter, and the two sons and their families in Toronto.

Prince Albert Presbyterial—At the Thank-offering meeting of the Tisdale Auxiliary the Rev. P. Reid spoke of the real opportunity of the Church—to preach the Gospel to all nations.

A successful rally of the women of St. Paul's Church, Prince Albert, was held on October 30th. After welcoming the ladies and inviting them to the evening session and the afternoon social at the manse, the Rev. J. S. Clarke introduced Mrs. McCrory, president of the James Nisbet Auxiliary, who opened the meeting with a call to worship. Miss Ruby Walker, Regional Worker for Saskatchewan, read from Mark 16, and in her message urged the women to answer Christ's ''reveille'' of ''Go and Preach'', with God as their Heavenly Father. Mr. Clarke vividly told the story of the great and wonderful work of our Church as carried on in Canada and in other countries. He wondered why far more of the women were not engaged in this amazing enterprise. Leaders of Mission Band, C.G.I.T., Grad Group, Sunday School and Camp showed how the Auxiliaries help them, and Miss Orra Hunt, deaconess, presented the opportunity and needs of our Church in an interesting and striking way. ''Thanksgiving and Consecration'' was the theme of the evening session; during the devotional period Mrs. T. Dolphin sang ''My Task'' and the C.G.I.T. girls, ''Pray or Give or Go'', and Miss Walker gave an inspiring address on ''Stewardship''. In closing, Mr. Clarke appealed to the women of the congregation to give serious consideration to their stewardship and to dedicate themselves anew to the work of the Church. (For this rally printed invitations were sent out to all the ladies of the congregation, and attractive programmes provided.)

Saskatoon Presbyterial—The Wilkie Auxiliary meeting, at the home of Mrs. J. McIntosh, was well attended. The president, with Mrs. F. A. Sitter, conducted the opening devotions. After a brief business period Miss Steenson and Miss J. E. Walls, Presbyterial President and Treasurer, spoke of the work of the Society at large. A brief account was given of the Council meeting. Then Miss Ruby Walker told of her work and of the work to be done, especially among the new Canadians. She also spoke to the Mission Band.

The James Robertson Auxiliary met with St. Andrew's Auxiliary in November, when Miss Walker and Miss J. Walls were the speakers, the latter giving a splendid report of the Council meeting. Miss Walker, whose subject was "The Church of The Living God", spoke of the function of the Church and the fields in which it is working. The Church, she said, needs a fresh infusion of the sacrificial spirit—a selfish religion will never win the world. "The women of the Church are called to a life of faithful service. Are we ready to sacrifice for the Church?" she asked.

Treasurer's Statement

November 30th, 1946

RECEIPTS:

Miss E. Henderson, Toronto, "Maternity Ward, Jobat Hospital, India"	$ 50.00
Cecilia Jeffrey Indian School, Government Grant	6,399.90
Life Membership Pins	50.00
Ashburn Auxiliary, "Miss Matthews' Expenses"	5.00
Weirdale Women's Community Club	50.00
Refund on Council Expenses	40.00
Knox Church Bible School, Toronto, "Literature for the work Mrs. Mackay and Mrs. Dickson were doing in British Guiana"	125.00
Transferred from Legacy Fund	36.00
PROVINCIAL GIVINGS:	
Alberta	756.60
Alberta, Supplies	114.45
Ontario	15,000.00
Manitoba	119.85
Quebec	1,725.00
British Columbia	900.00
British Columbia, Supplies	230.00
	$25,601.80

DISBURSEMENTS:

Weirdale Nursing Home	$ 12.77
Chinese in Canada	782.75
Indian Schools:	
Birtle	158.32
Birtle, Government Grant	2,134.22
Cecilia Jeffrey	162.49
Cecilia Jeffrey, Government Grant	4,359.63
Mistawasis	45.00
Supplies	2,261.37
India, Bhil Field	545.00
British Guiana	130.00
Christian Literature	152.40
China	200.00
Publications	531.27
Deaconesses	1,159.86
Organization	600.00
Grants	250.00
Children's Centres, Montreal and Vancouver	456.97
Missionaries' Travelling Expenses	373.82
St. Margaret's Girls' Centre	292.00
Rehabilitation Committee	128.00
Administration	634.70
Exchange	14.36
Insurance	65.00
Deputation	27.80
Pension rates	584.97
	16,062.70

Correction, September Statement

A Friend, ''Christian Literature for Mrs. Gehman in memory of Miss Bessie Kirkwood.''

RESERVE FUNDS.

RECEIPTS:

Legacy Fund—	
Payment on Toronto House	$ 25.00
Interest	30.00
Special Fund—	
Interest	22.50
Pension Fund—	
Interest	112.50
Transferred from General Fund	584.61
	$ 774.61

DISBURSEMENTS

Special Fund—	
Children's Centre	$ 123.76
Shoal Lake Camp	250.00
Sustaining Fund—	
Loan to Shoal Lake Camp Committee	250.00
Pension Fund—	
Refund to Missionary	60.00
Legacy Fund—	
Holiday House	36.00
	$ 719.76

PEACE THANKSGIVING FUND

Balance October 31, 1946 .... $34,595.64

RECEIPTS:

Ontario—	
Whitechurch Auxiliary	$ 6.00
Victoria Auxiliary, Sault Ste. Marie	25.00
St. Paul's Auxiliary, Sault Ste. Marie	3.80
South Branch Auxiliary, Cornwall	25.00
2nd West Gwillimbury Auxiliary	25.25
St. Andrew's Auxiliary, Sarnia	9.25
Evening Auxiliary, St. Andrew's, Sarnia	8.00
Knox Auxiliary, Woodville	6.25
St. Andrew's Church, Pickering	6.00
Walkerton Auxiliary	5.00
New St. James Church, London	122.36
Eliza Dowsley Auxiliary, Prescott	19.75
Bolsover Auxiliary	2.50
Eden Mills Church	6.00
Orillia Auxiliary	9.76
St. Andrew's Church, Hamilton	13.60
Edna Smith Auxiliary, St. Paul's Church, Guelph	43.50
Knox Church, Kincardine	16.50
Mosa Burns Auxiliary, Walkers	7.00
Bolsover Auxiliary	.50
Tempo Auxiliary	9.69
Almonte Auxiliary	2.00
Duff's Church, Dunwich	2.00

St. Andrew's, Wingham	1.85	
Goforth Auxiliary, Port Credit	150.00	
St. Enoch's Church, Hamilton	1.00	
Ashfield Auxiliary	6.00	
Morningside Church, Toronto	22.01	
Emmanuel Church, Toronto	13.75	
St. John's Church, Rodney	10.00	
Calvin Evening Auxiliary, Hamilton	10.00	
Manitoba—		
Calvin Church, Winnipeg	15.00	
Alberta—		
Rocky Mountain House	12.00	
British Columbia—		
Penticton	2.00	
Interest	3.00	
		$ 621.32
		$35,216.96

DISBURSEMENTS:

Bursary for Student in Ontario College of Agriculture	100.00
	$35,116.96

Correction

$9.20 credited to Port Elgin should have been credited to Burgoyne Auxiliary.

(MRS. DANIEL) HELEN M. STRACHAN, *Treasurer.*

The Christian Scene in South China

In the June bulletin of the Kwangtung Synod Miss Lois L. Armentrout gives her impressions after an absence of three years—after a year in a Japanese concentration camp she was repatriated (to the United States). (We regret that this article had to be held over for 3 months.—*Editor.*)

THE Christian scene in south China as it looks to one after three years of separation is the subject of my message to the sending churches in the west.

. . . It is China again and the finding of my place in that part of the world church which has its geographical setting in south China. It is a time of renewed friendships and the sharing in a fellowship which has been strengthened and deepened by our common suffering. Returning to Canton was the experience of coming back into the family circle from which one had been forcibly removed. There is no feeling of being on the outside because I am a foreigner. The oneness which Christ promises His people is what characterizes our fellowship and work on a common task. The welcome which was extended to me on my return to Canton was more than worth travelling half way round the world to receive. I am convinced as never before that to-day the world church is a reality.

After two months my impression of the church in south China divides itself into three parts. First is the fact of God's care for his people during their time of greatest need and extremity. Second is the fact of the heroic witness of the church's leaders during the years of war and of the resultant hearing which now awaits the Christian message. And third is the necessity of dealing with a multitude of the many interrelated problems caused by undernourishment and the depletion of physical, mental, and material resources.

It is not necessary to go to the Old Testament to find stories of God's miraculous care of His people. On all hands and from all walks of life comes a recital of this same experience. . . .

The Church of Christ in south China has come through this period of testing with its banners flying. It was faithful to its commission and because of the quality of its faithfulness the Church and the Christian message have a hearing which was never before possible.

This witness was largely led by a small group of young, able, consecrated pastors. As the church people fled so they fled and in the strange communities where the displaced Christians took up residence they established churches. If flight was necessary, they fled with their people. If hunger was the common lot, they shared it. These young men carried the responsibility of keeping the church alive and functioning in a disorganized and disrupted social structure. They not only kept the church alive, but they kept it growing so that the membership of the churches in Kwangtung province is larger to-day than it was before the war.

In the development of this group of pastors one sees the promise of a world church being realized. A world church with leaders of every race and nation is the answer to the present world chaos.

As one who has returned to Canton after a period of rest and refreshment in America I can see and appreciate the service which was given by our missionary colleagues who served in the free interior sections of China. In many ways it may be truly said that they have paid a higher price in the expenditure of nervous energy and health reserves than was demanded of us who were interned in enemy camps but who were privileged to be repatriated before the war was over. The home church should pay all honour to those who have carried on under conditions which have drained to the very bottom the physical, economic, and energy reserves of these missionary colleagues of ours.

This picture is not complete until some conception of the economic suffering in Kwangtung is conveyed. If you should ask me what my strongest impression of Canton is I would not hesitate in saying it is the grim scarcity of food stuff and the steadily rising cost of rice which brings starvation ever nearer the people we love. The steady stream of church women who visit our synod office talk of nothing but the cost of rice. When one is very close to a group of people, especially the leaders who carry the responsibility of our church, one suffers with them. The young women who are working full time in our local churches just do not have enough to eat and this means that they do not have sufficient strength to meet the physical demands of their work.

One learns a lot about the things which go with undernourishment and it is a complicated picture. A young woman who is working in the church comes to me and speaks of a pain which makes walking impossible. We go to the mission hospital and the doctor tells her that it is the result of a deficient diet and that she needs vitamin B. How can she afford to buy vitamin? How can she afford even the minimum essentials of a healthful diet when one egg costs eighty dollars?

I could go on and on and still the picture would not be overdrawn or even complete. I am getting so I dread to walk through the streets of Canton. All stages of starvation are walking and lying around. Hungry people stand in front of the open shops hypnotized by the sight of shop employees eating their simple meals of rice and green vegetables. . . .

This is the background against which all Christian work is being done. Its long black shadow falls across our paths as individuals and as organized groups. The Christian middle schools struggle from week to week to keep their doors open. The church tries to feed its pastors and their children and at the same time minister to an overwhelming community need. We call to the Christian people in the sending churches for help. We must have help and we can only look to you to answer our call. What will you do with our need and cry?

Reformed Church Women's Federation in Hungary.—An extremely interesting development which may have far reaching effects on church life in Hungary is taking place in the Reformed Church Women's Federation. The head of this Federation, Mme Zsindely, is the wife of a former Minister of State and has been a theatrical designer of first rank. Her dedication to Christian social service dates from the siege of Budapest. She shares the view of the new regime that Hungary must seek to work out its own salvation and her chief purpose is to revive the home industries of the country on a Christian basis. She selects the best designs and plans to supply raw materials, sewing machines, etc. and then pay the women for the work produced. The goods are to be sold at a profit for the reconstruction of the churches and Christian work. She believes that women's societies abroad will be glad to buy from Hungary. Bible study and religious devotion are at the very centre of this programme. She now has two full-time secretaries working in each of the four dioceses but she would like to put a trained worker into each of the 33 church districts to organize the local federations. —I.C.P.I.S., Geneva.

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Vol. XXIII FEBRUARY 1947 No. 2

THE GLAD TIDINGS

Daniel Padre, Minister at Jobat, with his mother (left), his wife and daughter (right)

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of the
Presbyterian Church in Canada
Toronto 1

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The Glad Tidings

Vol. XXIII TORONTO, FEBRUARY, 1947 No. 2

EDITORIAL

The members of our Women's Missionary Society will have learned of the death on December 12th of the Rev. J. G. Inkster, D.D., for many years an outstanding minister of our Church, and the sympathy of all will go out to our president and the family in their sorrow.

The Council Executive announces the appointment as Secretary of the Evening Department of Miss E. Luzetta McClelland, a former Young Women's Secretary of Toronto Presbyterial and an active member of the Evening Auxiliary of Glenview Church, Toronto.

Miss Violet Munns has resigned as superintendent of St. Margaret's Girls' Centre in Toronto and Mrs. J. McPhee of Kirkland Lake has been appointed to succeed her, entering on her new duties on January 15th. In accepting Miss Munns' resignation, the Council Executive expressed appreciation of all she had done, before and since the Centre was officially opened in February 1946, in this new undertaking of the Society. A former teacher in Scotland, with a certificate in Domestic Science, Mrs. McPhee has long been active in church and community in Northern Ontario. She has been a prominent member of St. Andrew's Church in Kirkland Lake and for the past four years president of the Temiskaming Presbyterial. During the war she served on the executive of the Red Cross in Northern Ontario and, as their representative, in the Children's Aid Society; she was also a director of the Y.W.C.A. in Kirkland Lake. As she begins this new work our best wishes go out to her and to the girls under her care.

A cable message to the Board of Missions office told of the safe arrival in Shanghai of the Rev. and Mrs. Malcolm Ransom and their children on December 31st, on their way to Kienshui, South Yunnan.

After six years Formosa is once more open to missionaries, and, in response to the pressing invitation of the leaders of the Formosan Church the General Board of Missions and our Women's Missionary Society are sending back those of the former missionaries who are able to return at this time. The Rev. George W. Mackay and Mrs. Mackay left at the beginning of January and the Rev. James Dickson and Mrs. Dickson and Miss Dorothy Douglas and Miss Isabel Taylor expect to sail on February 14th. As our readers know, Miss Hermanson has been in Formosa since June, having been sent there by the China Relief Committee, with which she is serving for a year. (We regret not having a picture of Mrs. Mackay to use on page 67.)

It is regretted that Miss Burdick felt that she was unable to return to the field where for thirteen years she served so faithfully in the Women's Bible School at Tamsui and in evangelistic work in that district. At present, she is at the Vancouver Bible College; besides teaching, she has charge of the women's residence.

There will be a broadcast, in connection with the World Day of Prayer, on February 20th, at 2.45 p.m. E.S.T. (Trans-Canada). The speaker will be Miss Margaret Wrong of London, England, Secretary of the International Committee on Christian Literature for Africa.

That the branches of the Society in Ontario and Quebec may not be deprived for a time of the privilege of having news of their activities published in *The Glad Tidings* we have asked Mrs. J. R. Hill and Miss Mary Greig to continue sending in news from Ontario and Quebec respectively until the three Synodical Societies concerned appoint Press Secretaries at their annual meetings.

We are glad to call attention to the short play, *The Price We Pay,* by Mrs. Herbert Childs, which is recommended for presentation in women's groups. Many of our readers may have heard the favourable references in CBC newscasts to this play, which was first presented at the Women's Institute Convention of the London area by four members of the London Consumer Branch Committee. Dealing as it does with matters of daily interest to women, as citizens and Christians, ''The Price We Pay'' should be welcomed by women's groups through Canada. Copies may be obtained from Miss Harriet Parsons, Educational Secretary, Consumer Branch, Wartime Prices and Trade Board, 36 Adelaide St. East, Toronto 1.

At a service held by the Presbytery of Toronto in Fairbank Church, Toronto, on December 5th, Miss Evelyn Walker was designated as a deaconess of The Presbyterian Church in Canada. The Rev. R. G. McKay was in charge of the service, assisted by the Rev. Drummond Oswald, Secretary of the Training School Board, and the Rev. Edgar

Foreman. In his address the Rev. W. N. Fergusson of Fairbank paid tribute to Miss Walker's work in his congregation and in the growing community in that area and expressed their grateful appreciation of the help given for several years by our Women's Missionary Society through graduate and student deaconesses. Mrs. Ralston, Principal of the Training School, presented the deaconess pin to Miss Walker, of whose qualifications and work she spoke highly. In appreciation of her services representatives of various groups of the congregation presented gifts to the newly designated deaconess, and in the social hour after the service all present had the opportunity to wish her well in her new work under the Presbytery of Sarnia.

To Help the Hungarian Church

At its September meeting the Executive of the Board of Missions welcomed a minister of the Reformed Church of Hungary—Dr. Bela Vasady, President of the 400-year-old Theological College in Debrecen, Secretary of the Hungarian Council of Churches, and a member of the Provisional Committee of the World Council of Churches. The first minister to get permission to leave Hungary after the war, Dr. Vasady came to the United States and Canada, on behalf of 2,000,000 Hungarian Presbyterians and other Protestants in Hungary, to tell the churches here of the difficulties they in Hungary were facing and the spiritual aid they were looking for from the West.

With disillusionment in Europe, he said, the Church's task was the greater—''to bear testimony to the ever-living principles of the Gospel of Christ''; and he added, ''More people are believing to-day than ever before.'' The ''most eastern of the western Presbyterians'', the Reformed Church of Hungary was endeavouring to carry on its work, but it must have help. Hungary was in desperate need, because of the destruction and loss caused by the war and the occupation, the extreme scarcity of food and clothing, and the tremendous inflation of their money. Of the Protestant churches 200 were entirely destroyed, and 2,000 other church buildings were damaged; property was taken from them; and the existence of Church colleges endangered. Only with the aid of western Churches could their work be re-established.

One specific need mentioned later by Dr. Vasady, and brought to the attention of the Council Executive by the Rev. Charles Steinmetz of the Hungarian Presbyterian Church in Toronto, was for the restoration of the religious periodical, *Igazság és Elet* (''Truth and Life''), which had to cease publication because of the war. Founded in 1935 by Dr. Vasady, it was, Mr. Steinmetz writes, ''a periodical of the highest calibre for ministers and students of the Bible'', to which ''practically all Hungarian Reformed ministers in Hungary and on the American continent were subscribers''. As part of our Society's gift to European Churches, the Board agreed to give $500 to make it possible to again publish this monthly. In acknowledging the gift, Mr. Steinmetz expresses his gratitude that ''this very important literature'' can be continued by Dr. Vasady.

As the amount estimated for the Chaplaincy Committee for 1946 was not needed, the $500 could be given for this purpose, the Board considering it ''real war work''.

"Our Work is Vital"

''WE have been exceedingly busy this autumn.'' So wrote Miss Margaret Brown of the Christian Literature Society for China, Shanghai, in a recent letter to Mrs. Strachan. ''Since June 12th we have put out twenty-five reprints, all of them rather large books, and thirteen new publications. Five of these were for the Home Week and our two most recent are for Christmas . . . a collection of Christmas stories for the children and little musical plays for children done by some Ginling students—both published with the aid of the gift of the Inter-Board Committee.''

Besides producing so much, they had been distributing a great many books and magazines. ''We are almost the only Christian publishers that have any large quantity of books on hand. They really are a god-send to the churches in the formerly occupied territories, which have been pretty well stripped of hymnals, pastors' libraries, etc. In October we took in cash for sales of magazines and books and spent $13,000,000 for printing. I know these figures sound fantastic, but when I tell you the Canadian dollar brings $3,303 at the official rate you will see that it was the equivalent of $4,000 Canadian. Actually on the black market the dollar brings nearly $4,800, so that the true value is nearer $3,000. The circulation of *Happy Childhood* is now being increased to 9,000, which will make it the highest ever. As all of last month's 7,000 are gone, we printed 9,000 copies this month, and I expect they will all be sold. It is inspiring. We had a meeting of our Executive Council the other day trying to make plans for the new General Secretary who we hope may come by the beginning of the year, though that is not yet certain. We badly need him. . . .

''With many thanks for all your remembrance of our work. It is vital at this time.''

A Disturbing Dream

By the Rev. James Dickson

A PROMINENT church leader, who had little interest in the missionary programme of the Church, had a strange dream one night. It seemed that he had been appointed a delegate—not to the United Nations, but to an even greater assembly of the Universe. They met on a distant world, and as he directed his eyes to the little spot of light in the distance which he knew was this world, its problems and difficulties seemed at that distance of less significance than before. He saw them now in the light of the whole Universe.

The delegates at the conference that afternoon were considering a momentous question. As they were speaking in a tongue which was unknown to him, he did not at first understand the significance of their remarks. However, it gave him an uneasy feeling to notice them glance frequently in his direction, and he soon realized that the subject under discussion had something to do with him. After a little while the interpreter addressed him, ''Sir, we are given to understand that the Son of the living God, who created the universe, was sent down to the world which you represent 2,000 years ago. Is this true?''

''Yes, it is true.''

''We also understand that He healed the sick, opened the eyes of the blind, preached the Gospel of salvation for all men, and finally gave His own life to save lost mankind. Is this true?''

''Yes, it is true.''

''It is also reported that He arose from the dead and ascended again into Heaven; but, before leaving His followers, He commanded them, 'Go ye into all the world and preach the Gospel to every creature!' Is this true?''

''Yes, it is true.''

''And is it true that after 2,000 years His followers have not carried out His command? Are there still many people who have not even heard the Gospel message?''

With shame he admitted, ''It is true.''

''Then,'' said the interpreter, ''this assembly would like to ask you to make a report to the assembled delegates at to-morrow morning's session as to why this task has been thus neglected by those who profess to be the followers of the Son of God.''

What satisfactory report could he give? How could he justify the indifference of many who call themselves Christian? That night he could not sleep. He said to himself, ''What have I done to see that the Great Commission is fulfilled?'' He could think of no way to justify such lack of obedience to the command of Christ. Should he state that it was due to indifference, neglect, and the natural selfishness of man?

What report would *you* give?

Christmas at Jhansi

Sending her Christmas and New Year's greetings, Mrs. C. P. Young tells of the preparations being made for their Christmas at Jhansi.

THE teachers and children are so happy getting up their programme and looking forward to going to their homes for the holidays. Not all can go home—eight or ten because they have no homes to go to and a few others because their homes are too far away. Among the latter are the five girls from our Bhil Field. We are planning a Christmas Eve party for them. On Christmas Day there will be a dinner for the Jhansi congregation—a time for all to get together to celebrate the ''Big Day'', as the Indian Christians call Christmas. Although so many preparations are going on, there is little to remind us of a home Christmas. In our garden are beautiful poinsettias, however, and we always have green trees and flowers. On Christmas morning there will be a service in the church, reminding us that, whether we are here in India or there in Canada, we are celebrating the birth of the Saviour of mankind. The Indian Christians will be dressed in all the bright colours so dear to their hearts and so suitable for them. There will be greetings on every hand, some in English and some in Hindustani, but all conveying a message of goodwill.

How we could wish that the people of this land were ready to accept a message of goodwill to all mankind This week the Mohammedans are celebrating one of their festivals. The police everywhere are on hand to prevent trouble, and in most of the larger cities there is a curfew from sunset till sunrise, but in spite of all precautions there will be many deaths, many will be wounded, homes will be burned and goods destroyed. Why? Just because the Mohammedans in their celebrating will offend the Hindus and the hooligans of both parties will become unmanageable. Since the coming of the Moslems to India, it must have been more or less like this, but now with the political situation as it is these clashes are becoming more numerous and also more serious. Fortunately Jhansi has been almost free of communal riots. In other, larger, cities there has been great loss of life.

From The Women's Inter-Church Council of Canada

THE World Day of Prayer has given to Canadian women, throughout the twenty-six years of its observance, a deep experience of fellowship with Christian women around the world. It has also created a bond of Christian fellowship among the members of different churches in every community where the Day has been observed. Thus the ecumenical movement has become a local experience for Canadian church women. The observance of the World Day of Prayer has never been limited to members of the missionary societies. All church women, as well as Christian youth of different communions, have been drawn into this fellowship of prayer.

Cannot co-operative *study* and *action* follow such an experience of corporate worship? Again and again as we read the Gospels we discover that after a period of prayer Jesus rose from His knees to go forth to teach and to serve. Church women of all communions are seeking for a deeper understanding of God's will for our day. They are becoming increasingly aware of the needs of their communities and of the necessity for action in meeting those needs. They are realizing also that some things can be achieved only through the united efforts of the Christian people of the community. There is power in the united prayer, study and service of church women.

Having in mind the critical needs of the post-war world for the united thought and service of Christian women, the Inter-Board Committee of the Women's Missionary Societies of Canada has planned for advance. This Committee, composed of five representatives from each communion, will now be known as the Women's Inter-Church Council of Canada. Its object is:

(1) to unite the women of Canada in every effort to bring in the Kingdom of God in their own country and throughout the world;

(2) to increase the observance of the World Day of Prayer;

(3) to arrange meetings for outstanding speakers.

The Women's Inter-Church Council of Canada now appeals to each local World Day of Prayer Committee to continue to function for the whole year and, in addition to promoting the observance of the World Day of Prayer, to plan for co-operation among the church women of the community in any enterprise they may agree upon.

In several cities and towns this plan has been tried with great success. Some of the Inter-Church projects that have been undertaken:

A prayer group;

A gathering or luncheon to hear an outstanding visiting speaker;

A meeting to hear a local social worker or leader in Religious Education present needs and projects for which the women's help is desired;

A study group for women from different churches who have a common interest in missions, temperance or some phase of Christian citizenship, these in turn reporting to a larger Inter-Church meeting or to their own church groups;

Community service, undertaken as a result of a study of community needs, such as a welcome to residents in new housing areas, religious services in penal and mental institutions and provision of wholesome recreation for youth—often such an effort leads to the discovery of situations that require action by City or County Councils and measures will need to be taken to bring about such action;

Gatherings designed to create friendly relations between women of different faiths—for example, Christians and Jews—and amongst those of different nationalities in the community, and united efforts ''to promote respect for and observance of human rights and fundamental freedoms for all without distinction of race, sex, language or religion'';

World service projects such as Relief for Europe or Asia.

Each World Day of Prayer Committee will need to consider the community needs and should endeavour to plan for at least one or two projects during the first year. Much can be accomplished by the committee if it calls for *common action* on the part of all the organizations of women in the churches. Other efforts will necessitate one or more gatherings of small or large groups representing all the churches. Let 1947 see at least one united effort of the church women of each community where the World Day of Prayer is observed.

The organization of the permanent World Day of Prayer Committee will need to be worked out in the light of local situations. In small towns and villages, each congregation can be represented on the committee by one or two of its women leaders. In the large cities, the women's organization for the Diocese, Presbytery or Association, may appoint several representatives. In other cities, a number of congregations in each communion may agree on their representatives. It is important that the members be not self-appointed but truly representative of all church women in the community and that the chairmanship pass from one communion to another.

The Women's Inter-Church Council of Canada stands ready to help in the development of Inter-Church worship, study and action through your World Day of Prayer Committee. They will also eagerly await reports of successful projects and will share these with other church women in Canada and Newfoundland. Please keep in touch with the committee by writing to our Corresponding Secretary: Miss E. R. Whiteside, 128 Collier Street, Toronto 5, Ontario.

The World Day of Prayer

February 21st, 1947

Theme: *Make Straight in The Desert a Highway for Our God*

Foreword, to be read by leader.

It may seem like a long journey from the heart of India to earth's remotest bounds, yet you can trace the footprints of the Son of God along every inch of that highway, as pointed out to us in this unusual World Day of Prayer service written by a talented Indian woman—Mrs. Isabel Caleb, on the staff of Ewing Christian College, Allahabad.

Burdened with her cargo of concern for all men everywhere, Mrs. Caleb shows us how to make level in the desert the highway of our God; it will be stimulating to discover that all through her Oriental symbolism there sparkles the refreshing Water of Life, an oasis of blessing, without which none of us could make journey's end without stumbling and falling! No programme could prove more convincingly that the whole family of the whole church in the whole world is indeed *one* in Him for whom our souls all thirst. For in the letter accompanying her manuscript, the author wrote: *''I thank you for the confidence you have placed in me by giving me the privilege of writing the Service for 1947. I have enjoyed writing it, and to me personally has come a fresh challenge to pray and to do my part humbly but with all my heart, strength and mind toward the realization of the Christ-like World Order. May we all feel that upon each of us rests a responsibility so big, so sacred and so beautiful that we dare not refuse it.''*

Leader: (People standing) Seek ye the Lord while He may be found. Call ye upon Him while He is near.

Hymn: ''Spirit of God! descend upon my heart'' (No. 276, stanzas 1 and 3)

I. MEDITATION: DESERTS

Leader: (People seated.) Send out Thy light and Thy truth; let them lead me. (Psalm 43: 3.)

People: O God, Thou art my God; early will I seek Thee; my soul thirsteth for Thee, my flesh longeth for Thee in a dry and thirsty land, where no water is. (Psalm 63: 1.)

Leader: Send out Thy light and Thy truth; let them lead me. (Psalm 43: 3.)

People: Our fathers trusted in Thee: they trusted, and Thou didst deliver them . . . they trusted in Thee, and were not confounded. (Psalm 22: 4, 5.)

Leader: Therefore, looking unto Jesus, the author and finisher of our faith, we prepare in the wilderness the way of the Lord and make straight in the desert a highway for our God. (Hebrews 12: 2; Isaiah 40: 3.)

People: I went down into the desert to meet my God.

Leader: Prepare in the wilderness the way of the Lord and make straight in the desert a highway for our God. (Isaiah 40: 3.)

People: Lest the dry blistering sands of greed, fear and jealousy choke out the main springs of life.

Leader: Prepare in the wilderness the way of the Lord and make straight in the desert a highway for our God.

People: For the desert is alive with the germs of pain, disease and waste.

Leader: Prepare in the wilderness the way of the Lord and make straight in the desert a highway for our God.

People: The great rolling sand waves spell Impermanence and Hopelessness.

Leader: Prepare in the wilderness the way of the Lord and make straight in the desert a highway for our God.

People: Be still and know that I am God. The parched ground shall become a pool, and the thirsty land springs of water. The desert shall rejoice and blossom as the rose. (Psalm 46: 10; Isaiah 35: 7; Isaiah 35: 1.)

Prayer Hymn (People standing): ''My hope is built on nothing less''
(No. 426, stanzas 1 and 2)

II. CONFESSION: MIRAGES

Leader: Sinking Sand! How often wealth, power and position lure us away from the right path and entice us into deceptive Mirages. Mirages which beckon and promise, but offer only Death and Disappointment. Let us bow our heads before Him who is the Guiding Star in the Desert to throw His great Search Light upon our glaring secret sins and our many mistaken convictions,—the Mirages where we have lingered long and stubbornly. We have forgotten that ''Thou hast made of one blood all nations of men for to dwell on all the face of the earth'' (Acts 17: 26), that in union with Thee ''there is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female'' (Galatians 3: 28). For this our sin of pride and discrimination between races, colours, classes and castes,

People: Our Father, forgive us.

Leader: For our sin of intolerance which has closed our eyes and our hearts to fine contributions which might have made us all richer and happier, we pray for forgiveness. We have not remembered that a wealth of philosophy and literature could have reached us from India; that song in its loftiest cadence was the gift of Africa; that from China and Japan come the most delicate forms of art; that Europe has its forms of organized industry; and America her vigour of youth. In our enthusiasm for the growth of our own little systems we have failed miserably.

People: Our Father, forgive us.

Leader: For our selfish wills and lack of courage which makes us unable to banish war, we pray for forgiveness. We have devoted our time, thought and energies to outward forms. We have been slow to recognize the deep yearnings of individuals and nations. We have not understood the seething unrest and newly awakened aspirations of people in Europe, and Asia and Africa and the isles of the sea, denied the very freedoms for which men so nobly laid down their lives. We have been guilty of many forms of exploitation of peoples weaker than ourselves: exploitation of industry, with its low wages, long hours of work, cheap labour, unsanitary and low standards of living; exploitation of intellect where masses of many lands live in ignorance and superstition because the light of knowledge has not reached them; exploitation of people's freedoms for self-expression politically, culturally, economically or religiously. For this we pray for forgiveness.

People: *Our Father, forgive us.*

Leader: For our unwillingness to co-operate with other agencies which are endeavouring to make the world a better place in which to live, we pray for forgiveness. This failure to apply the principles of religion in politics, industry and other fields leads to destruction of life rather than to its enrichment. . . . For this our sin,

People: *Our Father, forgive us.*

Leader: For our failure to use the basic elements of life fairly, we pray for forgiveness. Voices in the air which should have spoken of friendship and courage have been harsh with words of hate. Sounds that should have been sweet music to the listening ear have been the thunder of bombs killing the innocent population of this planet. The produce of this earth, food, materials, metals, all of which should have gone into the making of a healthier, nobler race we have turned into destruction. For our misuse of Thy great gifts of nature,

People: *Our Father, forgive us.*

Hymn: Tune—''St. Edmund''

Ah! mine iniquity
Crimson has been
Infinite, infinite
Sin upon sin;
Sin of not loving Thee,
Sin of not trusting Thee,
Sin of not trusting Thee,
Infinite sin.

Lord, I confess to Thee
Sadly my sin;
All I am tell to Thee
All I have been.
Purge Thou my sin away,
Wash Thou my soul this day;
Wash Thou my soul this day;
Lord, make me clean.

Then all is peace and light
This soul within.
Thus shall I walk with Thee,
The Loved Unseen,
Leaning on Thee, my God,
Guiding along the road,
Guiding along the road,
Nothing between. Amen.

People seated.

Leader: ''Forgive, O Lord, our narrowness, our selfishness, our pride, and lead us into the fulness of Thine own large heart and infinite life.'' (S. Gulick.)

In Unison: THE LORD'S PRAYER.

III. THANKSGIVING: OASES AND CARAVANS

Leader: ''Nevertheless we, according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness'' (2 Peter 3: 13). For there are fierce stirrings in every land, even though for the moment they seem uncontrolled. Never was a time when deep passionate yearnings of the human race were more sincerely and fervently voiced. Never was a time when humanity was so well equipped to fulfil those yearnings. Never was a time when the resources of the earth were in such abundance. Never was a time when the compelling forces of destruction and emancipation were so completely in man's hands. Never was a time when the peoples of the earth were so closely bound together. And never was a time when they were more ready to recognize each other's sources of strength and to pool them together for a common ideal.

People: These we may take to be the Oases—the cool abiding places of refreshment and hope for the weary traveller in the desert.

Leader: What if there is proclaimed anarchy, restlessness, loud vulgar slogans of narrow nationalisms, famine, world-wide strikes? All may be the cry of the hungry heart for a better world to live in, where fear, want, hunger, sickness and heart-aches have no place—but the joy of music, poetry, art, home and family, work, leisure—these may enrich life and fulfil it. Ought not our hearts to rise in gratitude for the example of those who seek the Oasis of Living Waters—who go bravely on—always forward—who in a world of bitter hatred and anguish can yet dream of a ''temple of rest'' where no one may be denied admission?

Into this world of human limitations have been born, from time to time, and in every land, and among all peoples, such universal men and women, who have freed themselves from the bonds of race, nationality, creed and convention. What a glorious caravan they make . . . these, who have loved and drudged, and suffered and sacrificed with a glad abandon:

People: ''Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith.'' (Hebrews 12: 1, 2.)

In Unison: (Standing) *We rejoice and give thanks for Caravans* that form dim, faint lines on distant horizons, moving slowly but with steady hope towards one Destination.

We rejoice and give thanks for Caravans—black and white, yellow and brown—following old tracks, but blazing, also, new trails into unknown Futures.

We rejoice and give thanks for Caravans swaying with their loads of precious cargo: Tokens of Sympathy, Understanding, Cheer and Humour that lighten the burden of the human heart; gifts of Science that bring health and healing and vigour to the body; treasures of beauty and colour and song that open new vistas of imagination and bring gladness to the mind and soul.

We rejoice and give thanks for Caravans whose precious cargo are children —children of to-day and to-morrow, in whose laughter rings the Chant of a glorious Future.

We rejoice and give thanks for Caravans of the men and women of God who have gone into the world proclaiming the good news of Jesus Christ to those who walk in darkness.

Hymn: (Tune, ''St. Anne''—Everybody standing)

I praise Thee for the desert road,
And for the riverside;
For all Thy goodness hath bestowed,
And all Thy love denied.

I praise Thee for both smile and frown,
And for the gain and loss;
I praise Thee for the future crown,
And for the present cross. Amen.

IV. INTERCESSION: TO JESUS—THE HEAD OF THE CARAVAN

Leader: Prepare in the wilderness the way of Jehovah and make straight in the desert a highway for our God. (Isaiah 40: 3.)

People: O Jehovah, it is not in man that walketh to direct his steps. (Jeremiah 10: 23.) Therefore unto Thee will I commit my way.

Leader: I am the Way, the Truth and the Life (John 14: 6.) . . . He that followeth me shall not walk in darkness, but shall have the light of life. (John 8: 12.) He that followeth Jesus must be willing to deny himself.

People: What else does he require of us?

First Voice from Audience: Lead us, O Father, in the paths of peace—
for we bow before Thee in deep humility, remembering the words of the Lord Jesus: *Blessed are the peacemakers;* therefore, create in us a clean heart and renew a right spirit within us, that we may be called the children of God; children of such goodwill that we may think on those things which are lovely and of good report about one another, thus breaking down within ourselves every middle wall of partition between person and person—between race and race—between creed and creed—between nation and nation.

SHORT PERIOD OF SILENT DEDICATION OF OURSELVES AS MAKERS OF PEACE

Hymn 598 (one stanza for each period)

People: (Tune: ''*Morecambe*''; or ''*Toulon*''; or ''*Ellingham.*'')

Lead us, O Father, in the paths of peace:
Without Thy guiding hand we go astray,
And doubts appal, and sorrows still increase;
Lead us through Christ, the true and living Way.

Second Voice from Audience: Lead us, O Father, in the paths of Truth—
that those who are praying together in Thy name at this moment all over the earth on this World Day of Prayer may erase from their minds all prejudice and superstition about one another, thinking Thy thoughts after

Thee: Thou for whom the whole family in heaven and earth is named—Thou who lovest each of us as if there were only one of us! Teach us Thy ancient truth that we are all the body of Christ, made one in Him who is our Peace.

PERIOD OF SILENT PRAYER FOR THE WHOLE FAMILY OF THE WHOLE CHURCH IN THE WHOLE WORLD

People: Lead us, O Father, in the paths of truth:
Unhelped by Thee, in error's maze we grope,
While passion stains and folly dims our youth,
And age comes on uncheered by faith and hope.

Third Voice from Audience: Lead us O Father, in the paths of Right—
for we are all surrounded by wrongs waiting to be righted: therefore keep us from foolish pride and thoughtless indifference; give us Thy own divine compassion that we may save those who starve throughout Thy earth, and may treat with reverence those who labour and are heavy laden.

PERIOD OF SILENT SUPPLICATION FOR THE HUNGRY AND THE BURDEN-BEARERS

People: Lead us, O Father, in the paths of right:
Blindly we stumble when we walk alone,
Involved in shadows of a darksome night;
Only with Thee we journey safely on.

Fourth Voice from Audience: Lead us, O Father, in the paths of Joy—
Restore unto us the joy of our Lord: that all who worship Thee together this day may delight in the beauty of Thy earth . . . in the tenderness of unbroken friendships . . . in the glad laughter of little children.

PERIOD OF SILENT THANKSGIVING FOR THE DAILY JOY OF LOVED RELATIONSHIPS

People: Lead us, O Father, in the paths of Joy;
Helpless are we when we are far from Thee;
Midst pain and sorrow, tears which us annoy,
Lead us, O Joy, to laughter glad and free.

Fifth Voice from Audience: Lead us, O Father, in Thine own Freedom—
We remember before Thee with gratitude those who have suffered that freedom might come upon earth: all men and women of goodwill who have gone to distant places to spread the love of the Lord Jesus; all valiant members of the family of God who have resisted evil for His sake, in spite of dungeon, peril, fire, and sword. Grant that we may join this great caravan, matching their heroism in our daily walk and talk, that Thy Kingdom may come upon earth, beginning with each of us.

People: Lead us, O Father, in Thine own freedom.
Who else can break the chains that tightly bind?
Each step impedes the way to Thy kingdom;
Lead us, O God, till life in Thee we find. Amen.

Brief address, if desired

Solo, if desired

Brief period of intercession by women previously chosen, if desired

Offering

Leader: The offering which is now to be given will be used for the printing and distribution of Christian literature for women and children of other lands. As we read over the list of gifts made possible by the offerings of last year we cannot fail to be impressed by the fact that this outreach of the World Day of Prayer is world wide and is of utmost importance in building a highway for our God.

Dedication: (with bowed heads) Father of Light, with whom is no variableness neither shadow of turning, from whom cometh every good and perfect gift, we bring our gifts to Thee. Receive and sanctify them to the needs of a suffering world and grant that with these offerings we may present ourselves, which is our reasonable service, through Jesus Christ our Lord. Amen.

Closing Hymn: ''The day Thou gavest, Lord, is ended'' (No. 671.
Tune: ''*St. Clement*''.)

A brief period of intercession by women previously chosen, if desired

National Anthem

Benediction: Now unto Him that is able to keep you from falling, and to present you faultless before the presence of His glory with exceeding joy, to the only wise God and Saviour, be glory and majesty, dominion and power, both now and ever. Amen. (Jude 24, 25.)

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All offerings are sent to Miss Bessie MacMurchy, 122 South Drive, Toronto 5, Treasurer, and communications to Miss E. R. Whiteside, 128 Collier St., Toronto 5, Corresponding Secretary of the Women's Inter-Church Council of Canada.

From 1946 Offertory $15,425 was allocated to the following:

China: Christian Literature Society, Shanghai; Women's and Children's Literature, Canadian Mission Press; Women's College, West China Union University; Union Theological College, Chengtu; *Christian Farmer*, Chungking.

Korea: Dr. Helen Kim, Ewha College, Seoul.

Japan: Bibles for Japan.

India: National Christian Council, for Christian Literature, Mass Movement and Literacy Campaign, Christian Home Teaching for Women, Nagpur; Vellore Christian Medical College, for Christian Literature; Ludhiana Medical College; Henry Martyn College, Aligarh, Christian Literature for Moslems; Wilfred Smith, Lahore, Christian Literature for Moslems.

Africa: Christian Literature, Miss Wrong, London; Christian Literature, Missao de Dondi, Angola.

Latin America: Christian Literature through Committee on Co-operation in Latin America; *Redencion*, Bolivia.

International Missionary Council, London, Christian Literature for Moslems.

Orphaned Missions.

Reconstruction of European Churches: For Bibles and Christian Literature, sent to Geneva through the Canadian Council of Churches.

Jews: Christian Literature, Dr. Hoffmann, New York.

Christian Literature Committee for Women and Children; Committee on World Literacy and Christian Literature; Christian Medical Council for Overseas Work; Economic and Missionary Research: Dr. Merle Davis, New York; Canadian School of Missions, International Leper Missions, Toronto; British and Foreign Bible Society, Canadian Branch; Upper Canada Tract Society; Religious Education Council of Canada; Christian Literature, Canada: *Evangelical Truth,* Toronto; *The Christian Herald,* Winnipeg; *Ranok,* Winnipeg; *Ta'rogata,* Toronto; *L'Aurore,* Montreal; *Canadian Viesti*; Introduction to New Testament in French, Montreal; Cree Hymn Books, by Archdeacon Faries of York Factory.

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''Let us carry with us into the everyday living of each day, the poignant peace and strength of that World Day of Prayer, so that, presently, we may come to say with the Psalmist, 'I give myself unto prayer' (Psalm 109) and to feel that:

. . . . each daily happening
Has come to be a whisper from the lips of God;
Each separate task a listening post,
And every common circumstance a wayside shrine!''

World Day of Prayer Service for Youth

The above service is used as the Service for Youth, with the following changes:

Omit: In II, ''For our selfish wills, etc.'' and response; in III, In unison, 2nd and 3rd paragraphs, and hymn.

1. For the prayer hymn at the end of section I, the following hymn is substituted (Tune ''Melita'').

O Master of the waking world,
Who hast the nations in Thy Heart—
The heart that bled and broke to send
God's love to earth's remotest part—
Shew us anew in Calvary
The wondrous power that makes men free.

On every side the walls are down,
The gates swing wide to every land,
The restless tribes and races feel
The pressure of Thy piercèd hand;
Thy way is in the sea and air,
Thy world is open everywhere.

Thy witness in the souls of men,
Thy Spirit's ceaseless, brooding power,
In lands where shadows hide the light,
Await a new creative hour;
O mighty God, set us aflame
To show the glory of Thy Name.

2. For the hymn, ''Ah! mine iniquity'', section II, is substituted, ''Lord, Thy mercy now entreating'', No. 429 in *Book of Praise*, stanzas 1, 2, 5.

"What We All Long For"

By Miss Ruth Buchanan, AliRajpur

IT is Market Day to-day in Umrali. From north, south, east and west the Bhils come down the jungle paths, bow and arrows in hand, with long swinging strides, men and women, from their holdings in the hills.

In the dusty lanes Hindus and Muslims spread their wares. Indian corn and barley, lentils and rice, red peppers, black gourds and spices. Iron ware—arrow-heads and swords, axes, sickles and ploughshares. At the potters', earthen pots, large and small, in dozens of shapes, sizes and colours. Brass in Brass Lane, row on gleaming row. Red *saris* for the women, jolly little peaked caps for the babies, turbans, jackets, loincloths for the men. Bangle-sellers and silversmiths sell ornaments—tinted glass and hand-turned silver for wrist and ankle, throat, forehead, ear and nose. The cattle-market lies just beyond.—A busy, thronging market town—a couple of score merchants, thousands of Bhils.

But for all the jostling crowds and gay merchandise, market is dull these days. Prices are high, living difficult, highway robbery and looting increasingly frequent, Hindus and Muslims are at bitter enmity and ''men's hearts fail them for fear''.

Old Maji beckoned to me from her booth of herbs and spices. ''What to-day?'' she called. ''Come see my pretty wares.''—Green *methi* still wet and glistening, *haldi* like little nuggets of gold, *lassan* pink and *lassan* white, red peppers fresh picked, and countless little bags of spices open to her busy hands.

''Lovely, Little Old Mother!'' I said. ''But I'm looking and looking all up and down your bazaar for something that all men want and no man finds.''

She laughed. ''What is it, Lady?'' she said. ''Tell me, and I'll show you quick enough where you can get it.''

''*Shanti*, Little Mother,'' I said .

She hesitated. ''*Shanti*,'' she repeated doubtfully. ''I don't think I understand.''

''Mother dear,'' I said, ''corn and lentils, red pepper and golden *haldi*, caps for the babies, turbans for the men and crimson *saris* for brides, oxen and goats a-plenty; they're all here, Maji; haggling and quarrelling you sell them and buy them, with spice of fraud and deceit and cunning, covetousness and lies, and even the poisons of enmity and hatred. These I find in every alley. But oh, Little Mother, among your herbs, the Little Flower called Heart's Ease—does it grow in your garden and do you bring it for sale to market? *That* all men seek—

see their anxious, unhappy, searching faces! Who sells Heart's Ease, Maji, in your town?''

She looked at me startled, saddened, a bit wistful. Her eyes darkened. ''Shanti—Heart's Ease?'' she said gently. ''No, Lady, not I nor anyone sells Heart's Ease in our market.''

A man in the crowd spoke up. ''Ay, that's it,'' he said, ''what we all long for. Channu Lal went on pilgrimage last year to Badrinath in the Himalayan snows. But even there he found it not; and now,'' with a twisted smile, ''he's top notch in the Black Market! There is no Heart's Ease in these evil days.''

Is there not? Dear readers of Glad Tidings, shall we share with them our Great Glad Secret?

At Camp Among Bhils and Hindus

To Miss Williamson Miss Scott of Jobat writes (December 13th):

— Just now we are in camp on the outskirts of Lingwa, about four miles in from the main road (from Jobat to Barwani) between Nisarpur and Chikalda, the village at the Narbudda river crossing. We have Nanji, Bhima and family, Yohan and family, Yoel, Nuh and Roshan. There are many villages within reach where the Gospel has never been preached. The people are better educated than we usually find and they are orthodox Hindus.

Our workers, who felt out of their element at first, are encouraged by the response, but most of the villages we have been able to visit only once. The workers went in twos at first, but now go in a group.

Roshan and I have gone to several homes in Lingwa, to which we gained an entrance through people who have been in hospital. Then we went to some Bhil groups not far away. To-day we thought we would try to get a hearing from the women in the next village, where we thought our men had been. When we approached a group of women to enquire, however, they immediately scattered and we saw doors being closed along the street. They were really frightened. We explained our errand and enquired in two or three places if we might talk to the women. They said we could talk on the square. Thus, although we do not usually do so, we spoke to all who gathered—we learned the men had not been there and the people did not know anything about us.

There have been good evening meetings until the last few nights when it has been dark. To-night some of the Bhils whom we visited have come. They (Bhils) are the only ones who are not afraid of the dark.

A few people have come several times to hear and ask questions. Three young men have said they believe, but they have not come the last two days. Of course, they have their work to do. These three need much prayer help if they are to go on.

Note. Yohan and Yoel are two of the boys who have been studying at Jhansi. In their ''holiday'' from school, which is purposely so arranged, they work in the district with evangelists. Roshan is a trained Biblewoman, and Bhima and Nanji are trained evangelists.

Teaching and Healing

Miss Lily Simpson tells something of the camp work she was doing near Jhansi before Christmas.

—It is three weeks to-morrow (December 7th) since I arrived here. We are camping in an open space about two furlongs from a village, under some large trees, with grain fields all around us. As some of the grain has been cut, we can now see the village from our camp. There are quite a number of villages within a mile or two of us, and so far we have visited eight of them, some more than once; we hope to get to others. We have patients coming to us from more than a dozen villages. As I have dispensary right at the camp, they come all day. While this means little free time, it gives us the opportunity to witness to more people.

People come in ox-carts every day; often there are four or five ox-carts with sick people. We are only a small camp, with two men, my Biblewoman and myself. The men go out in the morning after prayers and I have dispensary, Mrs. Hanuk Lall helping me. We both talk to the people as well as giving them medicine. This keeps us busy until noon. . . . The men come in between one o'clock and three, and then Mrs. Hanuk Lall and I go out to the village for a couple of hours or until dark. While we are away, the men make the evening meal for Mrs. Hanuk Lall and themselves, and when we get back, they go out again, to a near-by village. There is no lack of opportunity at the camp or in the villages.

I have some good workers. Mr. Hanuk Lall was here, but when the sister-in-law who was looking after their family had to leave he went back to Jhansi, thinking it better to let his wife stay on with me. As she cannot be with me after Christmas, I shall have to depend on the hospital Biblewoman again this year; but they are very happy to help in the district work in this way. That is the one difficulty here—getting a Biblewoman; and it is almost impossible to do evangelistic work in the city or villages without one.

Prayer

O MOST merciful Father, we confess that we have done little to forward Thy kingdom in the world, and to advance Thy glory. We would humble ourselves before Thee for our past neglects, and seek for Thy forgiveness. Pardon our shortcomings. Give us greater zeal for Thy glory. Make us more ready and diligent by our prayers, by our alms, and by our examples, to spread abroad the knowledge of Thy truth, and to enlarge the boundaries of Thy Kingdom. May the love of Christ constrain us, and may we do all to Thy glory; through Jesus Christ our Lord. Amen. —Bishop Walsham How.

Eternal God, who committest to us the swift and solemn trust of life; since we know not what a day may bring forth, but only that the hour of serving Thee is always present, may we wake to the instant claims of Thy holy will, not waiting for to-morrow, but yielding to-day.

Consecrate with Thy presence the way our feet may go, and the humblest work will shine, and the roughest places be made plain.

Lift us above unrighteous anger and mistrust, into faith, and hope, and charity, by a simple and steadfast reliance on Thy sure will.

In all things draw us to the mind of Christ, that Thy lost image may be traced again, and that Thou mayest own us at one with Him and Thee, to the glory of Thy great Name. Amen.

—World Day of Prayer Committee, New York.
Suggested Daily Prayer for 1947.

Let us give thanks—For the open door in Formosa; for the courage and endurance of Formosan Christians; for the many men and women of the Tyal tribes who have come to know Christ as Lord and Saviour; for the leadership of Indian and Chinese workers as the Church in British Guiana, India and China seeks to extend Christ's rule in those lands.

Let us pray—For the missionaries, that those on the field, at home or abroad, may be given strength, courage and wisdom for their work, that any who are travelling may be kept in safety, that those on furlough may be so used to inform and inspire the people at home that these may see more clearly the greatness of the Church's task.

Let us remember especially the young people of the Church in these unsettled, difficult days; may all be given grace to follow fearlessly in the way of Christ. May those who are preparing for Christ's service so come to know Him that wherever they serve they may be living witnesses to all with whom they come in contact. And may many more hear the call and be ready to be sent as labourers into the ripening fields.

The Purchase of a Field at Anathoth

By Miss Elsie Mathieson

A PRISONER in the guard-house of the royal palace in Jerusalem when its fall to the Chaldeans was imminent, the prophet Jeremiah was thinking of the family inheritance at Anathoth, soon to be in the possession of the invader. The field was now owned by Hanameel, his uncle's son. Jeremiah knew his cousin. Hanameel would want to realize on the property before it was too late; he would come and offer to sell it to Jeremiah, who had the right to redeem it. It was borne in on the mind of the prophet that it was God's will that he should buy it; the act would attest his faith in the word of Jehovah that a repentant people would some day return to the land of their fathers. When Hanameel came with the offer, Jeremiah ''knew that this was the word of the Lord''. He bought the land, paid down the price in silver, signed the deed, sealed it, had it witnessed, and took the documents to Baruch. In the presence of Hanameel, of the witnesses who had signed the deed, and of all the Jews who were seated in the guard-house, he charged Baruch to place them in an earthen vessel that they might last for a long time; for the Lord, the God of Israel, said that houses and lands and vineyards should again be possessed in the land. The deeds would not be wanted for many a long day, but all the details of the purchase were carried out with scrupulous legality. Jeremiah's faith was not of the headlong, unbusinesslike variety.

Neither was it altogether free of doubt. How could this people, weak and degraded by idolatry, recover a freedom they had not appreciated? But he spoke of his doubt to God, not to Hanameel or the witnesses or the Jews seated in the guard-house. ''After I handed the purchase-deeds to Baruch,'' he says, ''I prayed to the Lord.'' He reviewed Israel's miraculous deliverances: there was nothing too hard for the Lord;—but the Chaldeans were taking the city. In answer God asked him a question, ''Is there anything too hard for me?'' Then He showed His prophet how judgment would result in cleansing, cleansing would bring joy, and the joy of salvation would give strength to rebuild what had been laid waste. In the land now desolate men would one day buy fields for money, sign deeds and seal them and have them witnessed. And so, reassured, Jeremiah continued to proclaim the word that God committed to him.

Our Lord committed the message of salvation to the Church. His word of assurance is: ''All power is given unto me in heaven and on earth. Lo, I am with you alway, even unto the end of the world.''

Nothing can wreck His programme. He shall reign for ever and ever. That is what we believe. What does our investment in missions say for our faith? The labourers are few. Those who give sacrificially for their support are a minority; of that minority but few have a convincing familiarity with the work. (How many in our Auxiliaries could name all our overseas missionaries?) We have been perfecting our organization, and we have been calling for leaders. But organization can be a chain, and leaders easily become dictators. Suppose we now turn for the renewing of our strength as a Society to a membership—small, it may be—who know Whom they believe, express their faith in intelligent action, take their doubts where they will be dispelled or at least kept honest, and who apprehend the will of God because they maintain fellowship with Him and in quietness wait for His voice. From such may come the new release of the power of the eternal Gospel needed for our time.

For Outgoing Missionaries

Keep them in memory, O Lord,
Our brethren sent to preach Thy word,
In sickness, hunger, heat and cold
Them with Thy tender love enfold.

Lord, we beseech Thee, evermore
Grant unto them an open door;
That they may find in every place
Room to declare Thy boundless grace.

—From an Old Moravian Hymn.

Miss Bessie M. MacMurchy
Returning to Bhil Field
after furlough in Canada

Miss Gertrude Rollo
To begin work on Bhil Field
as a Missionary Nurse

MISSIONARIES RETURNING TO FORMOSA

Rev. James
Dickson
and
Mrs. Dickson

Rev. George W.
Mackay

Miss Dorothy
Douglas (left),

Miss Isabel
Taylor (right)

From the Assembly of the United Council of Church Women of the United States

WE are indebted to Miss E. R. Whiteside for a copy of her report of the third biennial Assembly of the United Council of Church Women of the United States which she attended as a delegate from the Women's Inter-Church Council of Canada.

Some 1,100 delegates attended the meeting in Grand Rapids, Michigan, in November, with visitors from Africa, Ceylon, China, Canada, Denmark, England, Estonia, France, Holland, India, Italy, Japan, Korea, Norway, the Philippines, Puerto Rico and Wales. The president, Mrs. Harper Sibley, writing earlier, had stated that the United Council of Church Women could fulfil its mission only if the church women of the different denominations united in their efforts, ''in this tragic and confusing hour in the world's history'', to speak with one voice as Christian women. . . . ''Unity is primarily an attitude of mind and heart. . . . To begin to build the new world for which we prayed earnestly on the World Day of Prayer, we must possess new attitudes—a new mind. 'Let this mind be in you which was also in Christ Jesus'; and just as He expressed that mind in simple, homely acts in town, city, and countryside, so must we do definite practical things in His spirit.''

— The opening devotional was taken by Mrs. Constance Prem Nath Dass of India, former principal of Isabella Thoburn College, Lucknow. . . . She spoke very directly of some ''definite, practical things'' women in America must do ''unitedly'', as they impressed her on her return to this continent. . . . Taking as her text, Nehemiah 3: 12, she pointed out that in our days when walls of moral and spiritual values are down on every hand, the call comes to sheltered, privileged women to ''Rise up and build'', just as it came to the daughters of ''the ruler of the half part of Jerusalem'' then. She spoke of the broken walls of homes in this country, where so often there is little home life left; of the walls of marriage broken by divorce; of the walls the cinema is breaking down by its portrayal of that which inflames the passions and by its misrepresentation of Western civilization to the world outside; of the broken walls of temperance and the alarming increase in the use of liquor; of broken economic walls; the strife between capital and labour, inflation, and reckless spending on amusements and luxuries. Mrs. Dass then said:

''We women by our very gathering here prove that we have *a vision of the need and a desire to meet it.* The prophet says, 'Where there is no vision the people perish.' Thank God that His Church has a vision and is alive. And the Church must work *unitedly* as you who meet to-day from all denominations. The women of the Church of Christ can accomplish the building of fallen walls 'not by might, nor by power, but by my spirit, saith the Lord'. . . .''

At the first day's luncheon meeting Rev. J. V. Boe Larsen of Denmark told of the new ecumenical movement springing up in Denmark as a result of the war. . . . Miss Van Asch Van Wijck of Holland, world president of the Y.W.C.A., brought a message of gratitude from Holland and told of the new vision born of tragic experiences that had come to the Church there. . . .Mrs. Kathleen Bliss, editor of *The Christian News Letter,* spoke of the shortages of every description that the English people daily struggle with; of the Empire problems on every hand; of the problem of the future of Germany, and beyond Germany of Russia, and always of the little nations; of the social revolution that is quietly taking place, bringing greater equality among the people; and lastly of the Christian Frontier Movement, for which *The Newsletter* speaks, that is enlisting Christian laymen to bring more Christian insight and action into all these things. The last speaker was Mrs. Tamaki Uemura of Japan, graduate in Arts of Wellesley and in Theology of Edinburgh, and pastor for some years of a church in Tokyo, who told of the evangelical movement just begun in Japan that seeks to win three million Christians in three years; of the numbers of members of Parliament there who were once students in mission schools; of the faithfulness of Christians in the last terrible years, as exemplified by Michi Kawai, who went thirty times in vain to the Government to beg permission to add accommodation to her hopelessly overcrowded school, while at the same time she was offered subsidies if she would only do obeisance and make certain slight changes in her work, which she steadfastly refused. When Mrs. Uemura rose to speak, she smilingly referred to her Danish neighbour's amusement as he watched her taking notes. She said: ''Yes, we write differently, we use different characters and write up and down instead of across. Our dress is different, as you see. Our food is different; so are our houses, and so is the colour of our skin. But, in life and death, in hate and love, in sin and salvation—in the great things, we are the same. And now at this moment my country stands behind me waiting. My country is like the prodigal son, who wasted all his living, and now stands hungry, trembling and penitent. What will you do with her? Do not speak to her as did the older brother, and say, 'Go back to your pigsty.' Speak to her as did the Father who forgives and restores. In the deep things Japan can share with you.''

We are glad to learn that Mrs. Uemura expects to visit Canadian churches and the Canadian Y.W.C.A. early in 1947. She is president of the Y.W.C.A. in Japan and vice-president of the World Y.W.C.A.

After each luncheon, those present were supposed to divide into four groups, . . . for discussion, according to the size of the community they represented. . . . The average Council in the groups attended by the writer reported most varied ways of promoting inter-church fellowship, meetings for prayer, for Bible and mission study, for the study of community needs and of national and international problems. The best way to begin, it was agreed, was to start from the Day of Prayer. Financial needs were met by offerings in some groups and by dues in others. . . . Many Councils reported a much more vigorous outreach to the community. . . .

A number of Councils in centres where there are a number of foreign students told how they were extending the hospitality of the Christian home. Mrs. Leslie Swain, the group leader, related an incident that shows the need. Four foreign students were left alone in the dormitory of their college at Christmas. Secretly each one hoped that some invitation might come. When there was a tap at the door Christmas Eve and an invitation came they were overjoyed. They were warmly welcomed the next day and shown generous hospitality. The hosts, however, were Communists. No invitation came from a Christian home. . . .

Touching on the sense of hopeless ineffectiveness that so often keeps us from action, Mrs. Swain gave an instance to show what influence a single person can at times exert. A woman in her state heard over the air that a certain recent popular but thoroughly destructive novel would probably be chosen for a film, and was impelled to write to the head of the Hollywood Company, the name of which had been mentioned, giving her reasons for asking that this be not done. A reply came saying that her letter had arrived the morning of the meeting when the decision was to be made. As a result of it, the decision had been negative. In addition, a copy of her letter had been sent to every one of their official readers for future guidance.

The general impression . . . received in the discussion groups and in the Assembly as a whole was that while we must do no less in our united work of prayer and missionary endeavour, we must do much more as Christian citizens of our own communities and countries, and still further as world citizens. . . .

Mr. Grove Patterson gave the closing address. As he rose to speak, turning to the visitors in national dress on the platform with him, he said: ''I wish to express my deep appreciation of those women from the Far East who have lifted the levels of our thinking and pushed out the horizon of our imagination.'' He said he had not been ''sold on'' Foreign Missions until his recent trip to the East. There in each country he had observed what made him want to know more. But he had been careful to make his inquiries not of missionaries, clergymen and church people generally in those countries, but of officers, soldiers, business men, and people of all sorts in secular callings. He said: ''I came back with an entirely different idea of Foreign Missions. . . . General McArthur found co-operation in Japan he never dreamed of, and that came from those touched by Christianity. I found in China that it is the Christians who work night and day for a united, strong China. . . . Foreign Missions to-day are reaping a harvest. You women are on the right track. Keep on.''

Trained Bhils Serve Among Their Own People

By Miss Marion H. Williamson of Amkhut

THE question, ''What use are they to the Mission?'' has been asked about boys and girls supported in advanced classes. By ''advanced classes'' we mean those where they get training they cannot receive in our Amkhut school.

These boys and girls, young men and women, are the backbone of the Christian community. With a rare exception, boys and girls thus supported return to work in the Mission. Our preachers are Bhils. Our teachers are all Bhil men and women. In fact, all our workers are from our own people.

Often it would be easier to hire someone from outside, a Christian of some other Indian race with better academic standing than ours have yet attained, but it seldom proves satisfactory. A Bhil knows how to approach a Bhil, speaks his language, understands his problems and way of life. The outsider would be connected with the oppressors, the merchants and money-lenders and petty officials.

Then Bhils are fond of their own community. Almost every Bhil wants a farm. But there are many months in the year when the wife and children can take care of the farm work. At such times a man who has learned a trade can go to a nearby town and earn good wages, or if there is any building work or repair work in the Mission, we are very often glad of his help. A carpenter can earn a good sum at home making ploughs and other articles that sell locally.

Many of our men can turn their hands to various jobs of work and thus become invaluable. In places such as Amkhut, where we cannot go to the telephone and summon a plumber or a mechanic, a workman of any kind or a policeman, such handy people are lifesavers. For instance, our cook, one of Miss Robson's boys, is a very reliable person. He can cook, sew, drive a car, run the engine, fix a leak, feed a baby, prepare the babies' bottles, and, besides, be on hand with the grandest smile to greet any of us who may happen to return to the fold at odd hours of the day or night.

With him, too, is our motor driver. Driving a car means not only driving on such roads as we have, but keeping the car in order and making all kinds of repairs. There are no garages near at hand where you can drive in and tell your troubles. This man can also cook, run the engine, which also means keeping it in order, keep the wiring in order, supervise repairs to buildings and grounds, keep the boys in the hostel in order, and pull teeth for the afflicted. In fact, there is hardly any end to the usefulness of both these men. They save us from being "robbed" by people with things to sell, and come to our rescue when there are any suspicious noises in the night watches.

These two are very special in our eyes, but we have many more who serve others and are just as useful and faithful to them. I think a Bhil will do more if he respects and likes a person than he will for money.

All our boys who went into the Army seem to have been well liked by their officers, no doubt because of their cheerful dispositions, adaptability and loyalty. Now these boys are coming back and, while war will leave its mark on all of them, some for better and some for worse, we cannot help being proud of them. We are specially proud of those who were able to resist the temptations with which they were surrounded. We must find ways to use them in the work of spreading the Gospel and we hope that many of them will be used in this work. Every one cannot be a preacher, but even the camp cook contributes something to the forward march.

James Chamriya

James Chamriya was always a small boy for his age. He got his chance to come to school because he was so undersized that his father thought he would be no use to him on the farm. An older brother who was doing fairly well in school was taken home and in his stead James was sent to "learn". When he had finished the work at the Amkhut school James went to the Vocational school at Rasalpura, where he learned carpentry.

Then came the war. There was a demand for men with training in almost every trade. One day an officer came to Rasalpura to select those he thought would be suitable for their purpose and James was selected, with others.

When we got word that James had gone into the Army we wondered how he could ever have got in, as he was so small. The minimum requirements, height 5 ft. 1 in. and weight 101 pounds, we knew James had never attained. However, there he was with a workshop unit, which was sent to Ceylon, where he was stationed all through the war years.

When he came on leave we asked him how he managed to get taken on when others were refused who had not the minimum physical requirements. His eyes twinkled as he told us his story. When the officer was interviewing the prospects he was doing so through an interpreter. James was down the line, probably last, because he was so small. He listened intently to the questions that were being asked, possibly of quite a routine nature, such as, ''What is your name?'' ''How old are you?'' ''What is your trade?'' etc. When his turn came, he quickly answered the officer in English. The man was a bit astonished and said, ''Here is a smart fellow. We will take him.''

I tell you this story to show you how clever a Bhil is.

James is one of many Bhil boys who received vocational training. About forty of our young men served in different non-combatant units as mechanics, carpenters, clerks, compounders, motor drivers, tailors, armourers, etc. This is a large number when considered in proportion to the size of the Christian community.

The money sent out for many years from the Women's Missionary Society for the education of an Amkhut boy has for a number of years been used to support boys in the vocational classes. Now all training for boys and girls, both academic and vocational, is to be paid for from one fund, which is known as the Scholarship Fund and is to be built up to provide for students considered worthy of full or partial support.

Nehemiah

When the war came to India there was a sudden and unprecedented demand for drivers of motor vehicles. Many young men were taken and after a few weeks of instruction in driving were sent out in Army service.

One such was Nehemiah, a young Christian Bhil. The story of his driving came to us from another member of our Bhil family who was also serving in Burma, a medical officer with the unit that retook Rangoon.

One day he and another officer saw a lorry coming down the road at what they considered a dangerous speed. They decided to investigate. They stopped the lorry, reprimanded the driver for his careless driving—and likely did it in no uncertain terms. Later that evening the officer was surprised to receive a call from the driver, who was none other than a brother Bhil whom he had known in his public school days. They had not met for years and he had not recognized him. Nehemiah could not make himself known at the time, so later, in spite of the reprimand, had come to make a call.

I think the officer, too, was happy to meet someone from home away in the heart of Burma. They were brothers under the cloth.

Hospital Busier as More Supplies Received

Miss Hermanson writes (November 17) of increasing work at the Mackay Memorial Hospital and the coming of East Coast girls to train as nurses.

. . . The hospital is becoming quite busy. We now have a Dr. Shih, a lovely lady who speaks English, Formosan and Mandarin and is intensely interested in the work. We have also decided that we are going to have Well Baby Clinics once a week as well as Pre-natal and Post-natal clinics. We are trying to find a baby scale now, but so far have not succeeded. We have to have one marked in kilos as that is the system the people here know. We already have four babies born in the hospital and all have done well. We have had a few minor operations, with borrowed instruments. At the moment there are fourteen patients in the hospital. Our Out-patient departments are busier, too, since we received some medicines from the International Relief Committee through the Chinese War Relief Committee. We also received gauze, dressings and bandages, and some blankets. An eye doctor is anxious to get to work, but as we have no instruments and she has none, either, we cannot have her come. There is a great deal of eye work to be done.

I have six graduate nurses and seven pupil nurses now. As I am too busy to teach them, the nurse we left in charge when we went home in 1940 is willing to come two days a week to teach, although she has a family now.

We had rather a windfall lately as the Friends' Ambulance sent a shipment of woollen goods from the Australian Red Cross. There were blankets, warm gowns, bed-socks, and pyjamas that can be used for the hospital. There were a number of pull-over sweaters and some pairs of woollen hose and I saw that our rather underpaid staff had a share of these and that the lepers were dressed properly; the rest will be distributed to the various institutions caring for orphans, etc. I am putting aside gowns and blankets for the two mission hospitals in the South, to be given them when they are put into condition. Then there were some bolts of beautiful woollen cloth that I have traded in for cotton materials for sheets. You can imagine the excitement in the hospital when we get enough to make up another bed! It is quite a ritual, making it up and having a "showing", as before the patients had to bring their own bedding, most of it in very poor condition. I have two sewing-women on the job and all the student nurses help with the marking of the linen.

To top everything off on Friday night, after an extremely busy day, the five aboriginal girls came! They had had a dreadful boat trip from the East Coast. Of course, having no bedding ready for them, we had to get to work and prepare that, but the nurses all rallied around and helped and did all they could to make the poor little strangers feel at home. They have never been on this side of the mountain before. They are nice little girls and extremely polite, but speak only Japanese and their own language. While they are becoming used to life here I am having the Biblewoman teach them some Formosan, as so many of our patients know no Japanese and my Japanese is not very good, either. I used some of my "cloth" money yesterday to get shoes and stockings for them. Then I had saved some of that nice material and will have warm dresses made for them. In fact, I have already contacted a Formosan girl who is willing to help them by coming for two hours every day for a while to teach them to sew. First of all, they will make their own underwear, and then the dresses. Later we can begin to teach them nursing—by the beginning of the year, I hope. . . . It will be a wonderful thing for these aboriginal people to have some of their girls educated and I want to make their studies as practical as possible so that they can help their own people when they go back. I do hope they will be happy here, it is so different for them.

On Friday morning the Commissioner of Health, Dr. King, and a man from the Department of Health in Nanking came to see the hospital and I showed them the perfectly empty laboratory, the operating room with no instruments, the case-room likewise, and the empty eye-clinic. They seemed to think that there was every hope of our getting the hospital unit from UNRRA, but until I see it I am afraid that I am a bit dubious. . . . CNRRA sent us some cod liver oil, gauze, cotton and bandages, and some milk and soup powders the other day—on receiving a telegram from Shanghai asking what had been allocated to us. I imagine they would have hated to cable back "Nothing"! Anyway we are hoping for something. The great need now is a Canadian doctor. . . . Even if the former ones cannot come now, a new one could do a great deal with an interpreter. . . . People are asking every day when the foreign doctor is coming and we do need one. . . .

On Saturday, as the CNRRA truck was taking out some things for the Leprosy Colony, Dr. MacLeod and I went along and took some of the Australian goods with us, enough to give each patient two warm under-shirts, pyjamas, sweaters, scarves, socks and a blanket for each. It made a wonderful gift. The CNRRA driver became so interested in it all that he worked like a slave helping me set it all out while the others saw the cottages. It was Miss Powers of the Welfare Department who had arranged to have the truck take the stuff out and they gave each patient a quilt and some soup powder and old clothes that can be made over. So now they are all set and I have some things put aside for Christmas. They were just in rags, as they had not had anything new since we left six years ago. . . . CNRRA is also making mosquito nets for them. We had also brought running shoes for each patient and there were little woollen caps for each one. The patients were so thrilled with all the things. They are keeping the place so beautifully clean Miss Powers was quite impressed. I am going to send out some warm things to the Government Leprosy Colony for Christmas. Mr. Li helped me open some bales the other day and we sent a blanket, a sweater and socks to each of the pupils in the little school we have for the Aborigines on the East Coast. He was having them sent over. The three vacant rooms upstairs are full of bales, but after I have seen that the institutions have been taken care of I shall hand the rest over to the Presbytery to distribute.

. . . I am hoping to hear that the others of our missionaries will soon be able to come back!

New Organizations

Alberta

Calgary Presbyterial—Two Explorers' Groups, St. Andrew's Church, Calgary. Leaders, Mrs. R. J. Burton, 803-13th St. E., and Miss Shirley Stark, 802-9th St. E.

British Columbia

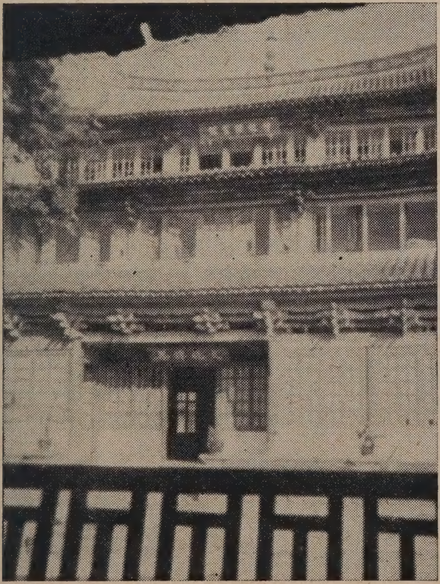
Victoria Presbyterial—Explorers' Group, Erskine Church, Victoria. Leader, Miss Peggy Dyke, 3468 Bethune Ave.

At Kienshui

Mrs. Gehman writes of the progress of work at Kienshui.

—I have been very busy since the other girls left (to attend language school) and Miss Chang, our Chinese nurse, arrived, for we've been admitting more patients, practically all for operations. With only one trained nurse, who objects to working more than her eight hours a day, I have the responsibility for the remaining hours and all the preparation for operations. . . . We are hoping the new doctors will bring one with them when they come.

Dr. and Mrs. Clark and their family are now in Kunming, I think; but where are the Ransoms? . . . We are keeping masons and carpenters very busy these days building duty-room, operating-room, storeroom, X-ray, etc., hoping to have them done by the time the new doctors arrive. We have three soldiers in with bullet wounds received fighting bandits and nobody wants to be responsible for their support. Being a soldier in China cannot be much fun. They never seem to have any money for treatments. One of them is very much interested in a New Testament that was given him to read, and he reads aloud to the next man. We also have a tribes boy in. Before the operation he annoyed the others by crying for "Ma Ma" (Chinese children call their mothers



Main building—"first floor, prayer room and, eventually, doctors' living quarters; second, our living quarters; third, for night nurses and classrooms."

Ma Ma, and their fathers Ba Ba); and he tried to run away several times. To-day his mother came and he seemed quite happy telling her about his operation, and even sang after she left.

Several weeks ago I went out to Ma Cha Chia with Mr. and Mrs. Teng and several of our Christians to hold a service in the home of Ting tama (Mrs.), one of our Christians who lives about five *li* (Chinese mile, about 633 yds.) outside the south gate. The day was perfect and we took our time going along what was not much more than a trail among rice paddies and sugar cane, sweet potatoes and peanuts. Some of the other women were invited to come in to listen to the service, and afterwards we were invited to two other homes, where prayer was offered for the sick. The date of the wedding of the daughter of one of the women was arranged with Mr. Teng. I felt sick when I discovered that the girl was blind in one eye and that trachoma was far advanced in the other. I hope the prospective groom is aware of her condition. Returning to Mrs. Ting's home, we were served a sort of thin rice pudding with something like dates in it. I took some pictures which seemed to please everybody. We came back by the river, happy and tired. . . . I enjoy the work even if the hours are long and I think that will soon be remedied.

December 8th— . . . We have not been so busy this past month, with few operations and no really sick patients. The two girls we took to train as dressers are becoming more useful every day and I think we are to have another graduate nurse before too long, which will make it much easier for me. . . .

It is almost a year since I arrived in Kienshui. . . . Helen (Dr. Mackenzie) leaves for Peking early in January and Florence (Dr. Huang) leaves next week to join the medical staff of a new hospital opening in Kunming. . . . The new doctors (coming with Dr. Clark this week) are man and wife, and come very highly recommended. We have had a busy two months building, but three weeks more should see our present building programme completed. Of course, more will have to be done later, when we have more money and more patients. Our X-ray has been repaired, and now has to be brought from Hangkow. Mr. Koo is going to Kunming with Dr. Huang and will bring back our last carload of supplies.

The Christian literature arrived from Shanghai yesterday and we are very much pleased with Miss Brown's selection. Mr. and Mrs. Teng are delighted to have something to work with at last. It will be a great help in the Sunday School work. . . .

Yesterday a twelve-year-old boy from a faraway village disappeared from the hospital; he had an operation and is waiting for his family to come for him. Our gateman finally found him returning from his aunt's outside the west gate with his shoes; he was glad to be carried back. . . . To-day I gave him a child's book about Jesus and he seems quite happy. I hope some day we will have evangelists to work among the villages round about Kienshui. We are practising Christmas carols now and planning a concert for Christmas Eve and a Christmas service followed by a meal together with the church members. . . . I think we shall open our last tin of butter that day. We have not had any since February and have been saving the last one for a special occasion. . . . We can get lovely tangerines and oranges now. Poinsettias (8 to 10 feet tall) and cherry trees are in bloom, and oleanders.

LITERATURE PAGE

Miss Louise A. Reith

WE are very glad to be able to present a new book by Cecil Northcott entitled WHOSE DOMINION. Many will recall a book written and published some eight years ago, WHO CLAIMS THE WORLD, and also the interesting little pamphlet, GIVE US BOOKS, which presented so excellently the great need for Christian literature; therefore we are sure a new book by the same author will be warmly welcomed.

In the preface to WHOSE DOMINION, Mr. Northcott explains the object of the book—"This little book attempts to state the case for the Christian missionary enterprise in such a world as this. The case is so clear to many people that an overlabouring of the reasons why is an impertinence and even a bore. But there are many others bewildered and baffled who wearily question what all this missionary business is and whether it is any good anyway . . . I have tried to go to the foundations of the undertaking and see what they are made of, and what kind of superstructure is being built on them . . ."

No reader is likely to be "bored" as Mr. Northcott proceeds to show us those foundations and to introduce to us great Christians from the various sections of the Christian Church, proving how firmly rooted Christianity is and how it ties with unbreakable bonds the people of every land. In the words of a chaplain on the islands of New Caledonia—"Out here we find the Christian religion the closest tie we have with our strange neighbours. People of various races find that they are one with us in the same loyalty to Christ and the great human ideals of justice and liberty which rests on Christian truth.''

Thinking of the Church in the various lands, the author says, ''To have brought the great Churches in China, India, Africa and the Pacific to birth in the space of a hundred and fifty years is an achievement of some note and honour. It is another proof of the contention of Christianity from the start that it is the faith for the world, and that its life is capable of transplantation into every known cultural setting.''

WHOSE DOMINION deals with many of the problems confronting missionary work and calls for more missionaries and more co-operation among missionary workers, for ''Obviously men have not fully accepted the Christian plan for their own lives and the life of the world. But that does not invalidate the faith or the responsibility of those who believe it to go on propagating it throughout the world. The fierceness of modern contrasts between good and evil, between righteousness and what the New Testament calls mammon, are only sharper reminders of the perils in which we all stand, unless Christianity becomes the accepted and the practised universal faith. Christianity is the world's only hope!''

To those who question what is the greatest need of such a world as ours WHOSE DOMINION gives the answer. To those who know that ''Christianity is the World's only hope'' WHOSE DOMINION is an inspiration and a challenge.

WHOSE DOMINION by Cecil Northcott .... $ .50

YOUNG WOMEN

Mrs. C. N. Johnston, ***Secretary***

YOU are a new group. Some interested person has gathered together the young women of your congregation and organized you into an Auxiliary. After infecting you with her enthusiasm to the point where you are ready and anxious to do something, she has gone back to where she came from. Incidentally, this is not a good idea and if you could persuade her to stay with you for a few months as an adviser or sponsor you would find that you would not have to learn quite so much through bitter experience. If she cannot be with you, perhaps another member of your church with experience in the work of our Women's Missionary Society might be persuaded to help you on your way. She would not hold any office, of course, but would be present particularly at your executive meetings, and at least at some of your regular Auxiliary meetings.

Your first step in the right direction lies in your executive meetings. Some of our new groups are still so small that every member of the group holds an office, so that you need not feel a bit sorry for yourselves if that is the case with you. If your group meets once a month, you will not likely find it necessary to have executive meetings more than two or three times during the year. Learn to evaluate the work and working of your group at your executive meetings. Pull your group apart (but not the members, please) and try to look at it as an outsider would.

At your first executive meeting your programme for the year should be outlined. If you are a new group and know very little about our work, you might use the outline ''Three Introductory Meetings for Young Women's Groups'', before you begin the regular study. Decide when your Thank-offering meetings will be held, when you want a speaker, whether you want anything special for your closing meeting. It is a good idea to appoint two people to take charge of each meeting. In some groups this is decided by the executive itself or, in other groups, by a programme committee. The members should have read the study carefully beforehand so that they will have suggestions to offer as to who is best suited for the different programmes.

Discuss how you can make your members more aware of what is happening in our Church in Canada and overseas, and in the Church throughout the world, apart from what they will learn in their regular meetings. How many books to supplement the study can your group purchase this year? These could be passed around among your members. If every member cannot have a copy of *The Glad Tidings,* make sure that each member has an opportunity to read it each month. Decide whether or not you are going to make anything in the way of supplies during the year. You could contact the Presbyterial Supply Secretary if you decide that you want to do something.

At your other executive meetings during the year you will want to work out plans in more detail. You will be able to look back over the previous meetings and discover where you have gone astray. You who are members of the executive have been entrusted with responsibility for your group and for our work. Remember first of all Him in whose service you are and let us pray that with His help you will be able to do your part as He would have it done.

—Helen N. Scott.

GIRLS and LEADERS

Mrs. Harold Keefer, *Secretary*

GIRLS of The Presbyterian Church in Canada, in company with other members of the Women's Missionary Society Family and with girls of other denominations in Canada, have the opportunity of journeying to India by way of their mission study this year. Daily papers and radio broadcasts bring India into the thoughts of every one, and here is an opportunity for teen-agers to learn more about India and what is being done by their Church to bring the message of God's Love to the people of that great land.

The Mission Study Packet contains the story book, *Tales From India* by Basil Mathews, the booklet, *Programme Suggestions and Worship Material,* containing full and clear outlines for six meetings and a play, *Which Way, Young India?*

Leaders and girls will find it very easy to have meetings packed full of interest if they follow the suggestions given in *Programme Suggestions and Worship Material,* for it contains detailed suggestions for presenting information about India and the work our Church is doing there, as Miss Webster states in her foreword to the leader, ''We are endeavouring to picture the country as a whole and to see where the work of our Church fits into that larger picture.'' The first meeting is introductory, presenting some basic information about the country of India, the people, their religions and way of life. With this as background, the next four meetings proceed to present, by the use of stories from *Tales From India* and information about the work on our own Bhil and Jhansi Fields, the growth and influence of the Church in India. At meeting two the story, ''God's Highwayman'', tells of a highway robber of Central India who became a leader in the church, illustrating the great power of the Gospel to completely change a life. At meeting three the interest centres on life in an Indian village and the problems being remedied in the villages by Christian workers, both Indian and foreign. What is being done by Christian doctors and nurses to bring health and healing to the sick of India is presented at meeting four through the use of a typical story, ''Fighting for Health'', while equally fitting stories illustrate at meeting five the value of and the results following the educational work being done in mission schools. The final meeting brings the youth of Canada and of India very close together as use is made of a play, ''Which Way, Young India?'', which has been adapted from one written for and presented in Indore Christian College, Central India. For each meeting a suitable Service of Worship is included, complete with hymns and Scripture readings.

Suggestions are included for both Senior and Intermediate groups, together with many additional projects, including recipes which may be used in preparing an Indian dinner, Indian games and suggestions for planning an Indian Festival, as well as an explanation of what it means for a group to be affiliated with the Women's Missionary Society and a Service of Re-Affiliation for the use of groups already affiliated.

See that your group does not miss this journey to India. We are sure you will find it both happy and profitable and one that will be long remembered.

—*Louise A. Reith.*

Girls' Mission Study Packet—*Tales From India* .... $ .75

CHILDREN'S DEPARTMENT

Mrs. W. N. Ferguson, *Secretary*

Poster Making

ALTHOUGH India is the country of special interest to our children this year, they should also know something about the other countries in which our Church is working. One way of making them familiar with the names of our missionaries and the places where they are working is by making a ''Photo Gallery'' poster.

A picture of a missionary cut out of *The Glad Tidings* or *The Record* could be pasted on a large sheet of paper or card-board at each meeting. The children will enjoy telling the names of the missionaries to whom the leader points, and the countries where they work. You will, of course, have a map of the world on the wall. On it show the places where the missionaries are stationed. Using this method the Mission Banders will, at the end of the year, be familiar with the names of many of the Church's workers. Tell the children about the work of the missionaries, and be sure to mention them by name in prayer. Give them opportunity to voice their own petitions through the use of sentence prayers.

Here are some suggestions for poster making:

1. The successful poster is a simple one; it expresses one clear thought, which can be understood at a glance.

2. Have a centre of interest which immediately conveys to the beholder the purpose of the poster.

3. Aim to emphasize only one idea.

4. Do not crowd the pictures or drawings.

5. A striking poster can be made from a combination of black and white.

6. Picture cut-outs, and silhouettes and landscapes cut or torn from construction paper make brilliant bits of colour that attract attention.

7. Letters for use on a poster may be cut from papers, magazines and calendars; or some of the children may like to print the letters.

—L. M. Macarthur.

Prayer

O God, our heavenly Father, whose praise is sung by angel choirs, we thank Thee that Thou art pleased with the praises that little children sing to Thee, and that Thou dost listen to our prayers. Help us to remember that we are speaking to Thee. Keep us reverent and attentive, always meaning what we say.

We thank Thee that we may speak to Thee in our hearts anywhere at any time. We give Thee thanks, too, for our church, where we meet to worship Thee together. We pray Thee to bless our church, our minister, our Sunday School teachers, and all the boys and girls who come here. Be with any who are absent to-day because they are sick. May they soon be well and with us again.

Forgive us our sins, we pray Thee; make our hearts clean, and help us to please Thee this week in all we think and say and do. In Jesus' Name we ask it. Amen.

PROVINCIAL NEWS

ONTARIO

Mrs. J. R. Hill, 250 Cooper Street,
Ottawa, Press Secretary

BARRIE — Miss Bessie MacMurchy, whose return to India was delayed by the marine strike, and Mrs. Pae of the Council Executive were speakers at a Presbyterial Executive meeting at Barrie. Miss MacMurchy's subject was ''What Christ means to Indian Women''. Expressing their appreciation of her address, Mrs. N. R. D. Sinclair said: ''As you start on your long journey, you take with you our love, best wishes and prayers.''

Chatham — The Wallaceburg Auxiliary paid tribute to the memory of the late Mrs. E. M. Taylor. With ''National Missions'' as their topic, members of the Ellen Douglas Auxiliary of Knox Church, Windsor, reviewed the work of the deaconesses, and French, Ukrainian, Indian and Chinese work in Canada.

Glengarry—The Auxiliaries of District No. 3 met with the Finch Auxiliary at a sectional meeting, when Mrs. Alex. MacDougall presided and Avonmore Auxiliary members conducted the devotional service. Mrs. George Rupert spoke on the life of Dr. John Geddie, and Mrs. A. D. Stewart, Presbyterial President, gave the highlights of the Provincial Board meeting. The Rev. H. A. Doig gave a missionary talk on ''Our Duty to Missions''.

Guelph—St. David's Auxiliary, Campbellville, celebrated its Diamond Jubilee in October, with 102 women and three men present. Miss L. McKenzie and Mrs. W. P. Gamble led in the services of worship. Speaking of the Auxiliary, Mrs. R. S. Menzies compared it to a tree planted sixty years ago, which had had seasons of growth and seasons when it apparently stood still. Grace Mission Band and Blair Young Women's Auxiliary are branches and there has never been a time, she said, when these have not borne fruit, their roots being deeply established in the soil of truth and righteousness. The Rev. Crawford Smith of Guelph was the guest speaker.

Hamilton—At a meeting to celebrate the 17th birthday of the Mildred Soutar Auxiliary of Erskine Church, Hamilton, Mrs. H. Robins and Mrs. R. Henson sketched the history of the group. A framed portrait of Miss Soutar was presented to the Auxiliary by Mr. and Mrs. C. W. Reynolds. Miss Soutar's mother and Mrs. W. J. McQueen were specially honoured.

At the 15th anniversary meeting of the King's Daughters of St. John Church, Hamilton, Mrs. S. M. Gordon was the speaker. At the 35th anniversary meeting of New Westminster Auxiliary Mrs. Stewart told the story of the years.

Huron—The Belgrave Auxiliary held their Thank-offering meeting at the manse at Brussels. In his address the Rev. G. A. Milne told of some of his experiences as a missionary in British Guiana.

Kingston—November 7th was a day of remembrance, and also one of looking forward, when St. Peter's Auxiliary, Madoc, celebrated its 60th anniversary. The Rev. J. G. Murdoch was in the chair and Mrs. W. Miller welcomed the guests. Greetings were received from Miss Jessie Morrice, Vancouver, Mrs. B. D. Armstrong, Fort Coulonge, Mrs. William Shaw, Presbyterial President, and others. Mrs. John McCaffrey gave a short history of the Auxiliary, which was organized in 1886 by the Rev. David Wishart, and Mrs. E. J. West recalled the names of the first officers—President, Mrs. William Mackintosh; Vice-presidents, Mrs. John Brown and Mrs. Peter Sinclair; Secretary, Mrs. Fred Rollins; Treasurer, Mrs. Thomas Cross. Mrs. H. S. Graham conducted a memorial service for those who had entered into rest. A basket of chrysanthemums on the platform was placed there in memory of Mrs. Mackintosh. Mr. Murdoch gave a missionary address and the Rev. W. H. V. Walker of Stirling pronounced the benediction.

Maitland — Missionary groups from other churches in the district were invited to attend the Thank-offering meeting of Kincardine Auxiliary. A well planned programme was presented and all listened with pleasure to the interesting and informative address given by Miss Dorothy Douglas, who spoke of the work, the need, and the opportunity in British Guiana and appealed for the prayers and co-operation of every church member.

Orangeville—For the Thank-offering service at Knox Church, Grand Valley, the Senior and Young Women's Auxiliaries and the Mission Band met together on Sunday, November 17th. In a fine address the Rev. Mr. Caslor reviewed the activities of the Women's Missionary Society, stressing their work in church, hospital, and school home in remote parts of Canada. Slides were shown later, with Mrs. C. W. Lawson as narrator.

Peterborough—Mrs. Glen Thompson, a former Presbyterial President, now of Stouffville, was the speaker at the 60th anniversary of Campbellford Auxiliary. Speaking on the theme ''Take up the Torch'', she said this must be done in ''A spirit of Love'', ''Joy of Service'', and ''With Confidence''. Greetings were received from the Presbyterial, and from the Anglican Women's Association, conveyed by Mrs. Archer, from the United Church Axiliary, by Mrs. Roberts, and from the St. Andrew's session, by the Rev. J. O. Ralston.

Centreville Auxiliary celebrated its 60th anniversary by inviting the Presbyterial to hold its semi-annual meeting with them. Organized in 1886 with eleven members under the capable and much loved leadership of Mrs. Hugh Waddell, the Auxiliary has now 50 members; one charter member was present at the meeting. Greetings were brought from various missionary groups in the Presbytery, and three ladies gave a comprehensive account of the sixty years' work. Mrs. John Williams, Toronto, was the special speaker.

Saugeen — The autumn Presbyterial rally was held in Rothsay in November. Mrs. N. Beisel conducted devotional exercises. Mrs. Mary McGowan of Durham told of a holiday spent at Glen Mohr Camp, stressing the fact that such a holiday would be a most pleasing and profitable one for any young girl. A history of eleven churches in the Presbytery was given by Mrs. E. W. MacArthur, Durham. The afternoon speaker was Miss Dorothy Douglas of Lucknow, who came home in August on furlough from British Guiana. She told of the work there, referring especially to the work in the Mission schools with their 7,000 pupils.

QUEBEC

Miss Mary F. Greig, 2168 Paris St.,
Montreal 22, Press Secretary

QUEBEC Presbyterial — The annual sectional meetings were held at Melbourne and Scotstown. At the Sherbrooke-Melbourne district meeting Mrs. W. E. McIver presided and Mrs. Parker conducted the devotions. All reports were encouraging, especially as the Asbestos Auxiliary has been organized and is doing well. The guest speaker, Dr. Kerr, gave an address on India, speaking of its large population, three times that of North America; of its great wealth and poverty; of the illiteracy of a large portion of its people; of Hinduism and caste. There is desperate need for Christian work in India, he said.

Miss Margaret Kennedy was the speaker at the well attended meeting of the Milan and Scotstown Auxiliaries. Wearing a beautiful sari, Miss Kennedy spoke briefly of the costumes worn by women of various races and castes in India. Taking Ephesians 2: 10-13 as her text, she gave a most interesting talk, taking her listeners in imagination to India, especially to the Bhil field, where her work lies, and giving them more understanding of the work there. ''There are still people without hope'', she said, and ''When an Auxiliary gives up it is like a light going out, one group less interested in carrying the message to the ends of the earth.'' While generous and fun-loving, hospitable and lovable, the Bhils cling to their old beliefs in evil spirits, with witch doctors to contact them. Jesus had not yet become real to many of them, and their worship of these spirits caused great unhappiness. Those working among them must pray to God, believing He can touch their hearts. ''Here is where we are lacking,'' Miss Kennedy said, ''for we don't spend enough time in prayer.'' Mrs. P. Boy presided at this meeting. Reports were good.

SASKATCHEWAN

MRS. JAY WATSON, BOX 1056,
WEYBURN, PRESS SECRETARY

REGINA Presbyterial—On November 20th the St. Andrew's Auxiliary, Stoughton, met for their Thank-offering meeting. In spite of unfavourable weather, several ladies from other congregations attended, helping to make a successful meeting. Miss Ruby Walker's address, in which she outlined the achievements of our missionary organizations, and stated that similar progress had been made by the societies of sister churches, was inspiring and instructive, and challenged all to greater effort. A social hour, with refreshments, followed at the manse.

Saskatoon Presbyterial — On December 5th the Wilkie Auxiliary met at the home of Mrs. T. McIntosh. The Rev. Mr. Currie conducted the devotions, basing his Christmas message on Isaiah 9 and Matthew 2; then, after a short business period he spoke on the work of the Church in British Guiana, introducing the subject by reference to the location, size, population of Black, East Indian, Chinese and White peoples, industries and topography of the colony, then outlined the history of the work of the Church in British Guiana and stressed the need for more workers.

From the Call to Prayer issued last autumn by the National Christian Council of India, Burma and Ceylon to all Christians in those countries:—

''. . . When we look at this country we are overwhelmed by the immensity of the problems that face us. There is, first of all, the political tangle which we are all hoping will be put right. The dawn of a Free India has already appeared on the horizon. The mind and the heart of India are thrilled. But what stupendous responsibilities! What complexities of problems! . . . And then there is Burma which has her own intricate political problems. . . .

''Looking at our Churches, what do we find? The Church of Christ is still divided. How can a divided Church adequately witness to the world and to our own country in a way in which it is called upon to do by its Head? . . . Attempts have been made and are being made in this country to unite and in certain areas there has been success. But even then the longing of our Lord and the prayer that He offered at the end of His earthly life remain unfulfilled. . . .

''But all these problems will be solved and responsibilities shouldered if there is spiritual regeneration of the individual. This must happen before national regeneration can be accomplished. The Kingdom of God must come in the individual heart before it can come on earth. This is true not only of India, Burma and Ceylon, but of the whole world. . . .''

I.C.P.I.S. Geneva.

Peace Thanksgiving Fund

December 31st, 1946.

Balance, November 30th, 1946		$35,116.96
RECEIPTS		
Ontario—		
Maple Valley Auxiliary	$12.00	
St. Andrew's Business Women's Auxiliary, Toronto	30.00	
Burns Mosa Auxiliary, Walkers	5.00	
Knox Church, Iroquois	18.00	
Kars Auxiliary	4.35	
Patterson Church, Toronto	2.75	
Arthur Auxiliary	3.00	
Knox Church, Stratford	3.00	
Riverdale Church, Toronto	58.73	
St. Paul's Church, Winchester	2.65	
Georgetown Auxiliary	15.00	
North Caradoc Auxiliary	9.00	
Caroline Macdonald Auxiliary, Morningside Church, Toronto	5.00	
Daughters of Erskine, Dundalk	5.70	
Duff's Church, Puslinch	20.00	
MacNab Street Church, Hamilton	6.00	
St. Andrew's Church, Welland	32.50	
Avenue Road Church, Toronto	15.00	
Knox Church, Milton	28.64	
A Friend, Toronto	2.00	
Westminster Auxiliary, Smith's Falls	10.00	
St. John's Auxiliary, Rodney	27.00	
Allenford Auxiliary	12.00	
Alberta—		
St. Paul's Church, Banff	35.00	
Saskatchewan—		
First Church, Regina	4.26	
St. Andrew's Church, Stoughton	15.00	
British Columbia—		
Chilliwack Church	25.00	
Robertson Y.W.A., Vancouver	10.15	
Quebec—		
St. Andrew's, Maple Leaf Mission Band, Huntingdon	40.50	
Adderley Auxiliary	5.00	
Lemesurier Auxiliary	5.00	
Inverness Auxiliary	5.00	
		$ 472.23
Bonds transferred from Legacy Fund		$ 2,283.75
Interest transferred from Sustaining Fund on order of Council		947.42
Interest		172.87
		$38,993.23
DISBURSEMENTS		
Tuition fees of furloughed missionary at Scarritt College		$ 100.00
		$38,893.23

(MRS. DANIEL) HELEN M. STRACHAN, *Treasurer.*

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RENEW THE "GLAD TIDINGS"

Renewals and new subscriptions for 1947 are coming in.

Subscriptions run from January to December, and are payable in advance. Individual orders are 60c.; two or more sent to one address are 50c. for each subscription. Send all subscriptions to your Presbyterial *Glad Tidings* Secretary, to be forwarded to the central office. All money orders should be made payable to The Editor of *Glad Tidings*. Write for sample copies to Miss Helen Mackintosh, Editor, Room 800, 100 Adelaide Street W., Toronto 1, Ont.

Form of Bequest

I give and bequeath to the Women's Missionary Society (Western Division) *of the Presbyterian Church in Canada (that is the continuing Presbyterian Church not merged in or associated with the United Church of Canada) the sum of .... dollars, free of succession duty, to be paid for the purposes of the said Society (Western Division) to the Treasurer for the time being thereof, whose receipt shall be a sufficient discharge for the payment.*

FOR LANTERN SLIDES APPLY TO:

Alberta.—Mrs. A. C. McArthur, 1337 14th Ave. W., Calgary.
British Columbia.—Mrs. A. Barry, 530 E. 8th Ave., Vancouver.
Manitoba.—Mrs. D. Duncan, 830 6th St., Brandon, Man.
Ontario.—Room 801, 100 Adelaide Street West, Toronto 1.
Quebec.—Mrs. J. H. Currie, 3648 Durocher St., Montreal.
Saskatchewan.—Mrs. J. H. Cameron, 916 Spadina Cres., Saskatoon.

W.M.S. MEMBERSHIP PINS

Ordinary Membership Pins, silver, $1.00 each. **Life Membership Pins,** gold, $5.00 each. **Honorary Membership Pins,** with new bar, complete, $8.25; new bar applied to old Life Membership Pin, $5.00. (Return old pin to us to have bar attached.) Money must accompany order.

Orders must be sent directly to the PRESBYTERIAN WOMEN'S MISSIONARY SOCIETY, Room 800, 100 Adelaide St. W., Toronto 1

Book List

For Study Materials for all groups see Book List in January *Glad Tidings*

WHOSE DOMINION? By Cecil Northcott		$ .50
THE KINGDOM WITHOUT FRONTIERS. By Hugh Martin		.70
CHRISTIAN WORLD FACTS 1946-47		.25
INDIA AT THE THRESHOLD. By L. Winifred Bryce		.70
THIS IS INDIA. By Arthur T. Mosher		.35
BEHIND MUD WALLS. By C. V. and W. H. Wiser		.85
INDIA MARCHES FORWARD. A picture sheet for use with India studies in all groups		.15
LIFE IN INDIA PANEL POSTERS. Material for four posters with instructions for making		.80
SALUTE TO INDIA. By J. Z. Hodge		.70
OUR COUNTRY IS INDIA. By young Indian writers		.70
MY MOTHER. By Ruth Buchanan		.25
WALL MAP OF INDIA		.35
REPORT FROM FORMOSA		.05
FOUR CAMEOS. Four brief biographies by Dr. J. McNab		.05
WORLD DAY OF PRAYER PROGRAMMES	each	.01
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Vol. XXIII MARCH 1947 No. 3

THE GLAD TIDINGS

Girls' School at Tamsui, North Formosa

The Women's Missionary Society
of the
Presbyterian Church in Canada
Toronto 1

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The Glad Tidings

Vol. XXIII TORONTO, MARCH 1947 No. 3

EDITORIAL

In January the Council Executive accepted very regretfully the resignation of Mrs. Hugh Ferguson, who had been a member since the Council meeting in September 1945.

A cable message sent from Jobat on January 27th told of the safe arrival there of Miss MacMurchy and Miss Rollo, who had sailed from San Francisco on December 21st. The boat that took them to India is bringing the Rev. and Mrs. Joseph Muchan, Miss Irene Stringer and Dr. Elizabeth Thurrott home on furlough.

Since 1940, it is reported, The Presbyterian Church in Canada has given $43,792 to Orphaned Missions; of that amount $26,700 was contributed by our Women's Missionary Society.

The Rev. T. A. Rodger visited the Cecilia Jeffrey Indian School on December 29th, and dispensed communion. Twenty young people were received into full membership of the Church—twelve boys and eight girls. Writing of his visit, Mr. Rodger pays high tribute to the work of Mr. and Mrs. Pitts and the other members of the staff.

Many of our readers will have known of the anxious time Mr. and Mrs. Angus Mackay of Jhansi have been having because of the prolonged illness of their son and all will be glad to know that at last reports Donald, while still in the hospital, was making good progress. Beginning apparently with a slight cold, mastoid trouble developed, and an operation became necessary, then a second — both at Landour — and in September a third, performed at Simla by ''one of the finest specialists in India''. Back in the Landour hospital, after some weeks he began to improve, and on November 1st his mother wrote that he was ''well on the way to recovery''. The hospital staff all took a special interest in him, and it was very pleasant to have Miss Lily Simpson of Jhansi helping in the hospital for a time and Miss Isabelle Hunter there since August. During these months Mrs. Mackay was with him, while Mr. Mackay was in Jhansi, and Mary Ellen too, since early in September.

On January 17th the Canadian McAll Association observed the 75th anniversary of the founding of the mission in France at a meeting in Calvin Presbyterian Church, Toronto. Miss A. H. Froendt, recently appointed to the American Committee for the World Council of Churches, had come from New York to speak of the Mission as she had seen it at work in France, and of the situation left by the war as this affected the religious life of the people. She had just returned from a year in Europe as war correspondent for the Religious News Service; and for many years, as American Secretary for European Inter-Church Aid, she had had unusual opportunities to get to know churches, church leaders and conditions in Europe.

It was on January 17th, 1872, that Dr. McAll began in Paris the mission that is still known by his name—the *Mission Populaire Evangélique.* From a small beginning the work has grown "far beyond the thought of the founder". To-day the situation is very similar to that at the close of the Franco-Prussian war, when Dr. McAll went to Paris. But it is much more serious.

Certain basic factors must be recognized, Miss Froendt said. France had not resources within her territory to make goods essential to other nations—she exports luxuries, and the world is not ready for luxuries, except in a small way. Nor could she produce enough essential goods to get industry re-established, and replace tools and machinery needed on farms, and for rebuilding and repairing what has been destroyed or damaged. Bridges were destroyed, and every bridge gone means a lost road (for transport). The problem of light and fuel, the lack of supplies, the constant drain of malnutrition, all tended to make people apathetic. "It is an easy time for *isms*; under such conditions a man cannot think straight."

There are, however, some signs of spiritual revival, especially among the remaining congregations, in the reviving and strengthening of their own spiritual life and their witness to others. During the war Roman Catholics and Protestants worked together and now the anti-clerical make no distinction between them. From the study of the Bible, especially the prophets, they drew strength for the resistance. "We are wrong," they said; "we have to begin again, with ourselves. We have *played* at evangelism; we have not gone down the highways and byways and brought in people; that has been the job of such as the McAll Mission." They saw that the Christianity they had been preaching often had very little connection with the everyday problems of human beings. Now they are sending young men to the McAll Mission "to learn brotherhood, and learn about *foyers,* vacation camps, etc." "Thus from this Mission the churches are drawing the enlightenment they need for their work. It is for us to do all we can to preserve this leaven."

Financial Statement for 1946

THE Auditors' Statement was read and accepted by the Council Executive at its meeting on February 11th, 1947. This statement will appear in full in the Annual Report, but it is summarized below.

Receipts:

Provincial Givings:

Alberta	$ 4,501.65	
British Columbia	6,025.00	
Manitoba	4,139.13	
Ontario	123,600.00	
Quebec	15,852.43	
Saskatchewan	3,423.25	
		$157,541.46
Individual Subscriptions		2,679.74
Refunds		2,838.99
Ewart Trust Fund for Education of Candidate		300.00
		$163.360.19
Disbursements from these amounts		154,368.18
Excess receipts over disbursements		$8,992.01

The allocation to the Provinces for 1946 was $154,000.00. They have given $157,541.46 or $3,541.46 more than allotted and $2,007.98 more than in the year 1945.

Every province has raised more than ever and while we congratulate and thank everyone, we especially mention British Columbia, which raised, and exceeded, its allocation for the first time for some years.

Taking it all in all, this is the best statement we have had and we draw attention to the fact that neither the Advance for Christ nor the Peace Thanksgiving Fund interfered in the least, as some predicted, but rather seem to have taught us all a new sense of our responsibility and given us a new standard of liberality.

Attention should be drawn to the fact that the disbursements of $154,368.18 did not represent all that was spent, for in addition $13,153.32 was appropriated from the General Fund balance on hand at the end of 1945. This amount included $5,000.00 of the amount given to "The Advance for Christ", $1,000.00 to Orphaned Missions, $2,500.00 towards Rehabilitation of Churches in China, $1,000.00 to the Pension Fund, and the balance an extra gift to Christian Literature. Besides this, there is what was taken for our work from the Trust and Rest Funds.

The total receipts from all sources, without the Peace Thanksgiving Fund, amounted to $259,597.69 and total disbursements to $259,788.69.

The Provincials gave for the Supply Fund $6,810.38. There was a balance from 1945 of $6,272.16. The disbursements for Supplies were $10,651.21, leaving a balance at the end of 1946 of $3,015.59, most of which has since been spent.

It must be noted that the Government Grants for Indian Residential Schools together with the Women's Missionary Society grant are not meeting the needs of the Schools. The cost of maintenance has increased very sharply and all salaries are higher and must be so in order to command the best qualified people. Government Grants for the two residential schools were $45,422.94, while $49,434.72 was spent. It is well that we carry a large balance at the beginning of the year.

The estimate for War Services, now a thing of the past, was not all needed in 1946, so the $500.00 estimated for the Chaplaincy Committee and not needed, was given to Professor Vasady of Hungary to meet an urgent appeal he made for money to re-establish the little magazine for Hungarian ministers and Theological students. (See *The Glad Tidings,* February 1947, page 47.)

In the Trust and Rest Funds we have cash and bonds to the amount of $208,392.57, and loans $7,583.91. From the Legacy, Special and Overseas Fund $27,017.08 was spent in 1946.

During 1946 the sum of $16,589.10 was received for the Peace Thanksgiving Fund from the Provincials and individuals and the fund now stands at $38,916.08. By order of Council the interest from the Sustaining Fund for 1946 was transferred to the Peace Thanksgiving Fund, also $2,283.75 in bonds already held for bursaries was ordered placed in the fund. Provincials contributed $35,262.49, so that the fund set at $30,000.00 was oversubscribed.

A study of the disbursements in the General Fund shows that all hospitals and residences are now closed and with memories of work well done a feeling of sadness comes over one, but their day has past and new avenues of work beckon, as shown in the disbursements. This is no time to look back wistfully but rather a time to look forward eagerly.

The cost of missionaries' travelling expenses to and from the overseas fields was high—$5,505.00—and will continue to be for some time. A glance at the disbursements shows a wide range of interests. There is our established work in Canada and our overseas fields, with special emphasis on re-opening in Formosa, though the main expense of that field will come in 1947. And our grants went to Orphaned Missions, to Vellore Medical College, to the Missionary and Deaconess Training School, to Ludhiana and St. Christopher's Training School, to Landour

Hospital, to Christian Literature in China, Japan, India, Africa, South America, British Guiana, and Canada, for French, Italian and Ukrainian literature—in fact, our Society has had a share in work in Europe, Asia, Africa and America.

But let us not dwell on past achievements but rather on what is required of us in this new year; and much is required. May our women respond as they always have.

Remember our motto still is ''Dedication of ourselves Comparable to the Need''. Our thanks to the individual members of our branches who have realized the need and made possible this fine statement.

There is a balance of $8,992.01 from 1946, but of this $475 was earmarked by the donors, leaving a balance of $8,517.01, which on recommendation of the Finance Committee, the Council Executive agreed should be disbursed as follows:

Dr. Martin, rural medical work, Bhil Field	$ 500.00
Christian Literature for pastors with the Rev. A. E. Toombs, Bhil Field	200.00
Waldensian Student, expenses to Canada	300.00
The above was expended from an anonymous gift of $1,000.00 to be used where needed.	
Rehabilitation of Churches in Europe (paid in 1946 from Overseas Fund)	3,300.00
Additional expenses for Council, made necessary by increased delegation	700.00
Additional grant for Visual Education	150.00
Secretarial help, Girls' Work Secretary	300.00
Amount borrowed from Special Fund for Birtle Indian Residential School, now returned	2,191.75
Not expended pending further information	875.25
	$8,517.00

As a part of the Church we have an unprecedented opportunity to advance in our mission work. Are we equal to it?

—(Mrs. Daniel) Helen M. Strachan.

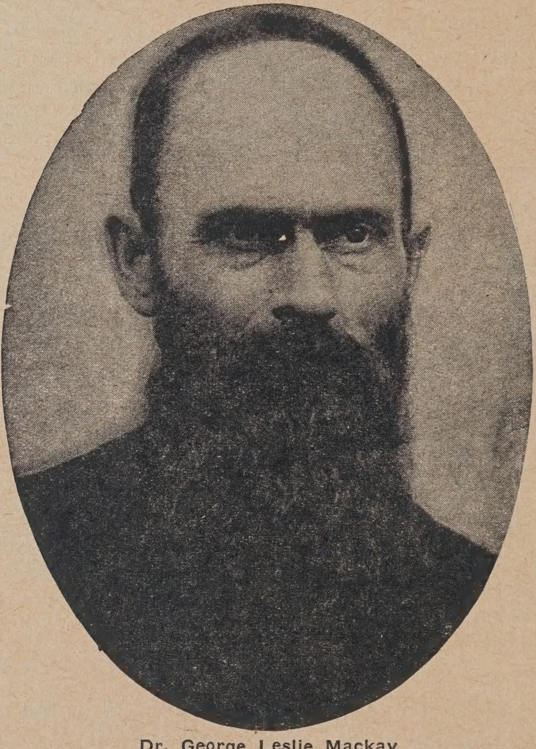
In April about 1,200 clergy and laymen of the Church of England and the Free Churches, calling themselves Christian Commandos, are taking part in a campaign in London to call people to be Christians. Preparations for this campaign have been going on for a long time. A special dedication service was held in Westminster Abbey before Christmas.

—*Listen* (London, England).

To Formosa in 1872 — and 1947

SEVENTY-FIVE years ago this month, on March 9th, 1872, the Rev. George Leslie Mackay arrived at Tamsui to begin work among the people of North Formosa.

In June 1871 the General Assembly had ''called him to go forth as a missionary of the Canada Presbyterian Church to the foreign field'', China to be the field to which he was to be sent. Accordingly, on November 1st, 1871, he sailed from San Francisco for China. He became convinced, however, that it was in Formosa that his work lay. Whatever doubt the Foreign Mission Committee may have had as to the wisdom of his decision was dispelled, we are told, by his first report, which ''led them to the conclusion that divine leading had guided this choice of field by their first missionary to the Far East''.



Dr. George Leslie Mackay

The Presbyterian Church of England, whose first foreign missionary —William C. Burns—was sent to China in 1847, had established a mission in South Formosa in 1865. But the northern part of the island was still a new field for missionary effort when Mr. Mackay came seven years later. Referring to the coming of the missionary to Tamsui, Dr. Duncan MacLeod wrote in *The Island Beautiful*: ''A feeling of adventure, mingled with a strange and compelling attractiveness, filled the mind of the young Canadian missionary, to whom the whole territory was handed over with the prayer and blessing of his fellow missionaries. (Two of the English missionaries accompanied him to North Formosa.) . . . It was an historic moment for George Leslie Mackay and for The Presbyterian Church in Canada.''

Alone, among a hostile people to whom the missionary was a ''foreign devil'', Mr. Mackay at once set to work. A year later, ''in the presence of an astonished and frenzied Chinese mob,'' five converts professed their faith in Jesus Christ and were baptized, and at the communion service the following Sabbath were received as members of the Church. ''Thus the Christian Church was founded in North Formosa.'' A week later the first Christian chapel was opened at the village of Go-Ko-Khi. In two or three years he had preached the Gospel in every village in northern Formosa.

From the first the training of leaders to carry on the work was an essential part of the missionary's task, and through the years always the object was to establish a self-supporting and self-governing church. In 1886 the report showed 38 preaching stations, 38 Formosan preachers, 2,247 church members, 53 elders, 42 deacons, with a training school for the education of a native ministry at Tamsui, a girls' school, and a hospital.

When the missionaries had to withdraw in 1940, there was a Synod of North Formosa, with three Presbyteries, and about eighty congregations (78 were reported in 1938), twenty-five of them self-supporting—and ten more expected to be self-supporting in the spring of 1941.

Now missionaries have again gone out from our Church to Formosa —Mr. and Mrs. Mackay, Mr. and Mrs. Dickson, Miss Douglas and Miss Taylor (Miss Hermanson was already there, and others expect to go later)—but, on the invitation of the Formosan Church, they are returning to a Formosa they know and to a friendly people, free to carry on Christian work in a land that offers almost unlimited opportunity for service, in helping to re-establish, strengthen and extend the work of the Formosan Church, training leaders, and carrying on work among the aborigines of the East Coast, 4,000 of whom have become Christians during these last years. What a change since George Leslie Mackay went in 1872!

Foreign Missions Conference

By Mrs. W. A. McLennan

1947—A year of Unsurpassed Challenge—these were the arresting words on the Cover page of the programme of the 53rd annual meeting of the Foreign Missions Conference of North America held at Buck Hill Falls, Pennsylvania, January 14-17.

The World of Need in which we minister and how to meet the need formed the basis of the deliberations of the Conference. It was eye-witnesses that brought stories from Africa, India, the Near East, Latin America, China, Japan, the Philippines and Europe.

Some quotations may tell part of the story—''Grief, suffering and despair are widespread throughout Europe, Asia and Oceania.''—''For two years,'' writes F. B. Sayres, ''I have travelled up and down the world visiting the destitute of many countries. Never in all my life have I seen such deep-seated misery, such suffering, such illimitable woe, and although many countries have achieved remarkable progress in the road to physical recovery, others are still in desperate need. But the malady is far deeper. We face a crisis in western culture. The haunting fact among the war-devastated peoples to-day is their utter bankruptcy of spiritual life. If we are to rebuild western civilization the most fundamental task must be to undergird disillusioned peoples who have lost faith in God and man with new faith and hope. Such regeneration will far exceed in difficulty the work of physical rehabilitation. . . . The only possible foundations for stable institutions or nations or civilizations are the fundamentals taught by Jesus Christ—Puny man cannot change the tremendous and eternal fact that this is God's world.''

In China, the Christian Church fights against great odds. It needs help—and needs it badly. The post-war period in Japan presents an unprecedented opportunity for Christian work. The Church of Christ in Japan is pushing forward and has begun a campaign for three million souls in three years. Things are moving rapidly in India, and it is important to undergird the efforts of the Christian Church there, that it may be ready to make its contribution in leadership to the developing national life.

If we face the fact that for two centuries modern missions have carried on their task with the result that less than two per cent. of the people of India register themselves as Christians it points to the fact we cannot carry out the Christian task on the present scale of endeavour. Surely the war with its colossal expenditure of billions should suggest to us a new scale of world enterprise and convict us with the fact that an even greater struggle to save humanity is before us. How urgent then is the need in the world at this crisis in human history.

Dr. Diffendorfer challenged his hearers by a stirring address on the theme ''We Must Move Forward''. ''We are at the parting of the ways,'' he said. ''We must move forward or be pushed to one side. Are we adequate to be used in God's hands?'' He pleaded that the church be made aware of the state of the world. He believed there would follow conviction and power and enthusiasm. He called for a programme of advance comparable to the need. ''What is the use,'' he asked, ''of saving people's lives if we give them nothing to live for or live by? Surely the world of men needs the salvation of God as it has rarely needed it before. There is no greater urgency than this.''

It was against the background of such facts and of such impressions of the meaning of the facts that the sessions of the Foreign Missions Conference were held, where 68 Mission Boards were represented and 233 delegates were in attendance.

Synodical Meetings

British Columbia—March 25, 26, 27.
Alberta—Edmonton, April 8, 9, 10.
Saskatchewan—
Manitoba—
Hamilton and London—April 14, 15, 16, in Stratford.
Each Presbyterial is entitled to send eleven delegates.
Toronto and Kingston—Toronto, April 22, 23. Each Presbyterial Society to send five representatives.
Montreal and Ottawa—April 14, 15, in St. Andrew's Church, Ottawa.
Each Presbyterial is entitled to send nine delegates.

WANTED: MORE READERS
of
The Glad Tidings

Please urge subscribers who have not yet renewed their subscriptions for 1947 to do so NOW.

Does **every adult member** of a Women's Missionary Society branch in your congregation read her Society's magazine? All need it, active members and Home Helpers.

The Society depends on each interested reader to interest others, and so spread missionary information. Have **you** introduced *The Glad Tidings* to others in the congregation who had not been reading it—perhaps did not know of it?

"Let us Go Forward and Do It"

Miss Margaret F. Kennedy writes of the need and the opportunity on the Bhil Field—and our responsibility.

IT is almost two years since I came to know this Bhil grandmother whom everyone calls Honourable Old Woman. I was camping in her village with some Indian workers, and it was then that she heard the Good News of Jesus Christ for the first time.

It was a strange message to her, so strange that she came out night after night to our camp-fire meeting to try and find out what it was all about. She listened to the story of God's love, and gradually this God became more real to her than the vague, shadowy Being whom Bhils acknowledge as their Creator. Each night, once her troublesome grandson was asleep in her lap, she would listen intently, loving the stories of this Jesus who went about healing people, casting out spirits without having recourse to the burnings and weird rites of the witch-doctor. She heard how this Son of God died so that others would be saved—just as their goat or chicken died at the festival of Choti Divali so that the blood would cause the cows or buffaloes to be saved from evil spirits. Ah, the God of these Christians was a wonderful God!

As the days went on it gradually came to her that this God was not only the God of the Christians—He had something to do with her, too. Then one night she made a great discovery, and she called out in her loud, clear voice, ''Do you mean to say that I don't need to put food up on the rafters every day for the spirit of my dead husband?''

''Well now, who eats that food, Honourable Old Woman?'' asked one of the evangelists.

''Oh, the rats or the—'', and she joined in the general laughter. But she followed up her question until the evangelist was able to make it crystal clear that Jesus Christ could save her from fear of evil spirits and ancestral spirits.

We stayed in that village for two weeks and it may be that this was the one bit of the teaching that this Bhil woman really grasped, but it was a beginning. She had much more to learn before she would come to know Christ as her Saviour, but the seed of doubt as to the omnipotence of evil spirits had been sown in her mind. What a joy it is to be able to tell them that they really can be free from all fear of evil spirits!

For four cool seasons I had the privilege of going out and living either in tents or in Indian houses and helping to tell forth the message. As you think of this Bhil grandmother, I should like you to realize the tremendous thrill it is to see ''chinks'' of light breaking through into a mind dark with ignorance and superstition. As I have seen it, it is a slow process and, if God did not let one share some of His joy of anticipation, one would get very discouraged. To quote one of Dr. Buchanan's favourite phrases, ''line upon line, precept upon precept,'' those people in India must be taught the truth about their Maker.

Half of my work has been among non-Christians and half with Christian women. . . . It was in the spring of 1943 that, prices of ordinary grains going sky-high, we wondered how our people were going to live, and to help them in some slight way, we started sewing classes. It was an excellent way to bring the women together and we had many hours of happy fellowship, as well as Bible study and prayer. Then, too, as the women did most of the sewing in their homes I could visit them often. Then in June (1945) I was able to have a Bhil stall at the annual bazaar up in the hills where we sold all kinds of articles the women had made in the sewing classes, Bhil necklaces, Bhil flutes and bows and arrows, made by some of our men; the Amkhut women, with Mrs. Knox's help, had done a good deal of sewing, too. We took in Rs 475 (about $160) and before I left India I was able to give each woman a bonus. I think of one woman especially who had needed help badly—an average Bhil Christian woman, perhaps with less education than some. Her husband is illiterate and earns little; he is in debt to the moneylender, too, as most Indians are, and his monthly salary goes to pay off the accumulating interest. What feeling of security can the family have? This is a problem that must be tackled constantly. The wife's people are farmers, but they are not much better off than she is (they do not know how to get better crops from their land). More teaching will have to be done or stomachs will continue to be half empty. This woman's children are not strong, yet when milk was made available daily to the children, her children did not always come. Why? General inertia on her part, and no real appreciation of food values. The children were subject to intestinal troubles and we tried to show them how germs are carried by flies when the compound is not kept clean, and teach the simple laws of health and sanitation—to some mothers still just new fangled notions.

There are so many challenging jobs of teaching and training to be done if we would build up Christian homes in India. We have been stressing family devotions, and most Jobat families now pay one anna a month for a booklet of daily readings. The woman to whom I referred assures us that she does take worship in the home, for her husband cannot read. But he must be taught to read, as others must, in line with the India-wide campaign for literacy. And literature has to be written for the new literates, that they may keep up their reading.

I have referred only to one family, but let your imagination multiply that picture and you will be staggered by the thought of the need and opportunity facing us in the Bhil field. Fifty years ago Dr. Buchanan went into the Bhil jungle, watched by the shy, wild ''monkey people'', as the Hindus called the Bhils. He won their confidence, they came to know his Master and now about 1,000 families are Christian, there are nine congregations, four schools, a hospital, a nurses' training school, a Babies' Home; Bhil boys and girls have become ordained ministers, teachers, Biblewomen, and nurses, and one is a doctor—all that revolution in the jungle because Christ came in fifty years ago! But that is not the end of the story. Our Church has assumed responsibility for the evangelizing of that particular area in Central India. No other Protestant work is there, and we of The Presbyterian Church in Canada are directly responsible for bringing Christ's message to 300,000 Bhils, besides thousands of Hindus and Moslems. And look at our staff! Realize the inspiration, leadership, training, money, and prayers that are needed to raise up the army of Indian leaders that we need. What an opportunity! And what a privilege to be used of God to bring His mighty purposes to pass in India! Paul said, ''I can do all things through Christ which strengtheneth me.'' So can we. Let us go forward and do it.

Hindu, Mohammedan and Christian women, and one non-Christian Bhil, at baby clinic at Jobat. Women are encouraged to bring their babies once a month till age of two. Average attendance, 25 to 30.

United Provinces Sunday School and Christian Endeavour Convention

Budaun, Nov. 2-5, 1946

Nurse Miriam tells of the meeting she attended as one of the Jhansi delegates.

Theme: *The Gospel in Free India*

ALL over the world the churches of Christ are aware of the need of giving spiritual help to the children and youth of their folds. The young are receiving more attention from ministers of the Gospel and from workers of all kinds in the service of the Master. I thank Him that our Indian churches in many parts of our great country are quite wide awake in this task, and our Canadian Presbyterian Church in Jhansi does not fall short in it.

We have a Sunday School of two hundred children and a Christian Endeavour Society of fifty young people. This year our church sent five delegates to the United Provinces Joint Convention held at Budaun, a journey of twenty-two hours from Jhansi. I thank the Lord for the opportunity He gave me to attend the convention. It enlarged my vision as a Sunday School teacher, and showed to me the great responsibility and possibility of bringing children to Christ their Lover.

Nurse Miriam (left)

The leaders of the convention were: Bishop J. W. Robinson; the Rev. Ralla Ram, well-known General Secretary of the Christian Student Movement in India, Burma and Ceylon; Mr. Wilson, a pastor of Bihar; Mr. A. Shaw, Principal of a college in Lucknow. (These last two are Indian brothers, although their names are English.) Bishop Badley, the Methodist Mission's Bishop of Delhi, was unable to attend because of illness. Mr. Koshi, the General Secretary of the Sunday School Union of India, was also present.

Almost every speaker directed the attention of the Sunday School teachers to their great responsibility for inculcating in children the habit of reading the Bible daily. Many boys and girls finish their school education without much interest in the Bible. To form the habit of Bible reading in children, Mr. Koshi suggested that questions should be given, with references, so that the answers may be found by the boys and girls themselves. Then teachers must encourage the children to compose poems and write stories or articles on the topics they take in Sunday School.

Mr. Koshi also emphasized the great value of lesson preparation classes for teachers, and the grading of material according to the age of the children. Some of the methods of teaching were: simple and short stories for little children, with suitable activity; the Bible not to be read alone or they will lose interest. For older children the Bible must be used. The teacher should not talk all the time, but give ample opportunity for the boys and girls to express their own ideas.

Mr. Shaw spoke about the Indian Christian's attitude to political matters. He said that politics should not be mixed with religion. In the difficult time which is becoming tenser every day only those would stand firm in Christ who did not mingle politics with their faith.

Bishop Robinson spoke of the responsibility of Sunday School children to bring others to Christ. Saved, they should save others. Others also said that the teacher must encourage boys and girls to go to neighbouring villages to give their witness, preach the Gospel and teach other children what they have learned in Sunday School.

According to the report read by the General Secretary there are 27,000 Sunday Schools in India. The annual expense of them is Rs 30,000, of which Rs 10,000 is contributed by the Sunday Schools, while Rs 20,000 is sent from overseas. The Secretary requested that the Sunday Schools in India should be ready to take the whole burden of expense on their shoulders.

The convention brought many thoughts. All may not be reported, but one more I shall express because it goes deep in my heart. The present children of the Sunday School are the future generation. Therefore the Sunday School teacher should so train these children, and so travail in spirit for them, that the church of the years to come would be made firm and strong in the faith.

Next year the Joint Convention will be held in Jhansi. Our Sunday School and Christian Endeavour Society will be responsible for all arrangements. It is a great honour and a great responsibility. We do not feel able for the task by ourselves, so I would request you who read this to make us able by your prayers for us.

—*Miriam S. Lall.*

Coming Together to Hear the Gospel Message

At Christmastime Miss Simpson and Miss Hunter, who was with Mr. and Mrs. Mackay in Jhansi for her month's holiday, spent a few days with friends in the Bundelkhand district seeing and hearing something of the work of their mission. Of this work Miss Simpson writes:

— I was very much interested in hearing of their work in the district, now being carried on solely by the Indian brethren, as most of the missionaries who would be doing district work are new and busy with language study and other work for the mission. . . .

The Evangelist in charge is very enthusiastic and his eyes shone as he told me about his district work. They are doing intensive work among people of one caste, the shoemakers—although some workers go among the higher castes. Personal work is stressed: they visit the people in their homes and talk to them, not preaching but talking of different things which gives an opportunity to speak of the love of God. Large outdoor meetings are held at night when they are more likely to get all the people, as most of the villagers work in the fields until dusk.

Miss Lily Simpson, Reg.N.

Having seen work done in another mission through conferences, the Evangelist was anxious to try a conference in his district. He decided to have one for three days, for in the winter it would be hard to have it for a longer time; the people would make their own eating arrangements, and, of course, they would have to sleep under the trees. Accordingly, the workers visited all the villages and invited the head man of that caste and any others who would like to come for the three-day conference.

The morning of the first day of conference came, but no one had arrived. Then in the distance an old man was seen coming with a little bundle on his head. Was he coming to the conference or was he just passing on his way to another village? When he came up to the camp, however, he announced that he had come to the meetings. Before the morning was over fifty people had arrived and the little group of workers began to be encouraged. Finally they had 150 people from forty different villages. So the meetings were held. They had games, too, with all these people; and it was amusing, the Evangelist said, to see these village men joining in the games; never before in their lives probably had they played like that.

The Evangelist spoke very highly of the two women in their group; they were a great help in the singing and the games, as well as being true witnesses before these people. The meetings lasted from Friday until Sunday night. The first night the Evangelist could not sleep because of the coughing among the people, and he wondered what he could do if they got cold, perhaps pneumonia—they had brought very little bedding with them and the Christian group could do very little for so many people, although they gave all the help they could; there were only two tents, they were sleeping under the trees and it was cold. But the next morning all were well and there were no ill effects; the people were happy. And how they listened to the Gospel message! When the last night came they were very loth to leave. At the end they formed a circle (and a large circle it would be with 150 people!), sang a *bhajan* (hymn), then all cried together as loudly as they could, "Victory to the Lord Jesus!"

I was thrilled as I heard about this group of non-Christian people gathered together in fellowship to learn of the Lord Jesus, and I hoped that our wish for a similar conference in our area could soon be realized; we too are in the Bundelkhand district. This has not just happened suddenly, however; work has been going on for years, but it does seem as if the break is coming.

Vellore Christian Medical College

Good progress is reported from Vellore Medical College, in whose work some forty missionary societies are pledged to co-operation. Although the question of permanent affiliation with the University of Madras is deferred until the report of another University Commission in 1947-8, permission has been given to enrol third, fourth and fifth year students for the M.B. degree and a four-year degree course in Nursing (leading to B.Sc.) has been established. Within little more than two years in-patient accommodation has been increased from 284 to 414 beds, out-patient attendance more than doubled, the highly qualified teaching staff has been doubled—and running expenses have also doubled. Local income has risen in five years from Rs 19,000 to Rs 120,000 and is expected to reach Rs 150,000 in 1947. The increase in the number of supporting societies, as well as greater generosity on the part of the original partners in the enterprise, has also contributed largely to these developments.

—*International Review of Missions*, January 1947.

Daniel Buddha Memorial School

In a December newsletter the Rev. Edward Bragg of Bartica, British Guiana, tells of their newest school in the county of Essequibo.

— On October 14th we opened a new school on the island of Wakenaam, at a place called Maria's Pleasure. It is a fine-looking two-storey building, 45 feet by 20, with an 8-foot square tower, the upper part of which provides the head teacher with an office. This new building replaces the much smaller one that had served the community for many years; not only was it altogether too small now but it was in such a dilapidated condition as to be beyond repair. Beginning in 1925 with 30 pupils, the Maria's Pleasure school has now 182 enrolled, and with the larger building the number will increase rapidly and much better work will be done. This new school, easily the best of our schools in Essequibo, has not cost our Mission a cent. And I shall tell you why.

In a tiny village not far distant lived an Indian peasant named Buddha, who had come to the Colony as an indentured labourer in 1909. After completing his term of indentureship he began to work for himself, acquiring a small piece of land and industriously growing vegetables such as sweet potatoes, yams, tannias, etc., and selling them in different parts of the country. He heard the Christian message and for many years attended the services of the Mission, although it was not until 1929 that he made his public confession and was baptized. This took a lot of courage, for there was no other Christian in his village; and his Hindu neighbours did their best—or worst—to dissuade him, but without success. He was given the name of Daniel; he had learned about the Daniel of the Bible and he knew the lines:

Dare to be a Daniel,
Dare to stand alone,
Dare to have a purpose firm,
Dare to make it known!

His wife was baptized at the same time, receiving the name of Eunice. They were a loving couple, faithful members and true disciples, making their humble but effective witness for their Master at all times. Not long afterwards, Eunice died and Daniel was left alone—they had no children. He did not marry again, but resolved to return to the land of his birth as soon as he had accumulated enough money. To this end he worked and saved tirelessly, stinting and depriving himself of all creature comforts. He never owned a pair of shoes and always wore the traditional Indian loincloth. His little house was but a hut, unfurnished save for one old iron bedstead, one iron pot and one bucket. Month by month he would go to the nearest post-office (six miles away) and deposit practically all his earnings. It was perfectly clear to everyone that he did not care for himself sufficiently.

One day he called me in to tell me that he was not feeling strong any more and he wondered whether, after all, his ambition to reach India would be realized. He told me, too, (this was in 1944) that if he should die before he could make the great journey all he possessed should be given to the Canadian Mission, as it was the Canadian Mission that had given him Jesus and Jesus had released him from all fear, had given him pardon and peace, and had opened up for him the way to everlasting life. Buddha was truly grateful for all that he had received through the Gospel, blessings which so many Christians, I fear, just take for granted.

He did not get to India, for early in 1945 God called him to another—better—country. Before he died he made his will, bequeathing all his belongings to the Mission. . . . Every effort had been made by the non-Christian villagers to persuade him to change his mind and leave what he had for them, but he said in effect: "What I have written, I have written." He was not baptized Daniel for nothing.

To my very great surprise, his savings amounted to $1,200; with his land, this made nearly $1,400, the hard earned savings of his lifetime. We decided that this money should be spent on the Island and that it could not be better expended than in the erection of a school that would enable hundreds of children, for generations to come, to benefit by education and opportunities which their benefactor had been denied. So, with $1,300 that I received from other sources, this fine school was put up, bearing the name "Daniel Buddha Memorial School."

* * * *

The town of Bartica has now been chosen as British Guiana's *interior* capital. It will be the administrative headquarters of all the hinterland development which is expected to be on a very large scale in the near future. A Commissioner of the Interior has been appointed and, with a full office staff, has taken up residence in the town. At a meeting recently he told us that every effort must be made to improve the town. . . . To this end the councillors resolved that all cattle should be kept from wandering about the streets. When this is enforced, it will be possible to go to church at night without fear of falling over cows and donkeys. The Commissioner said that gardens would be made and trees planted. We had already planted three trees on our church compound—flamboyants or "flames of the forest", for the blossoms are a flaming red.

Prayer

OUR God and Father, we come again to thank Thee for the Inner Light which ever calls us to worship and thanksgiving, to peace and quiet communion with Thee. We thank Thee that Thou hast set in the secret places of our lives a Light which leads us through darkness up to Thee. God grant that we hold it dear, and make it our unfailing guide to Christlike living.

In a world of distrust and doubt where the way to peace seems lost, show us Thy way, we pray Thee, through the true Light, which has promised ''light to every man that cometh into the world''. In Thy love and pity give wisdom and patience to those world leaders who in their hearts are seeking peace for the nations. Banish discord, we beseech Thee, and self-interest, and greed of gain or love of power, that Thy children may find peace.

We would remember at this time all who ''go down to the sea in ships'', among them the royal household of the Commonwealth, in their long voyage, and those other members of Thy household, our missionaries, who go to far places in answer to Thy call. Father, be near them, and keep them ever conscious of Thy nearness. To all missionaries in all lands who carry Thy Gospel of goodwill grant a double portion of Thy Spirit's power. We ask, as they would, that they be kept adequate for the work they undertake. Forbid that we who are so blessed should cease our concern for the sorely stricken people of the world. For these and for all Thy children, we ask a Father's blessing.

May Christ, who is our Light within, help us to walk humbly, and may our way of living prove a worthy testimony to Him. For His sake. Amen.

''Dear God, give us strength to accept with serenity things that cannot be changed. Give us courage to change the things that can and should be changed. And give us wisdom to distinguish one from the other.'' Amen.

''Father, where shall I work to-day?''
And my love flowed warm and free;
Then He pointed me out a tiny spot
And said ''Tend that for me.''
I answered quickly: ''Oh, no! not that!
Why, no one would ever see,
No matter how well my work was done—
Not that little place for me!''
And the word He spoke, it was not stern;
He answered me tenderly:
''Ah, little one, search that heart of thine;
Art thou working for them or Me?
Nazareth was a little place,
And so was Galilee!''

—Author Unknown.

Among Ukrainians in Western Europe

THE Rev. W. Borowskyj of the Ukrainian Evangelical Church has written to thank our Women's Missionary Society for the help given them. ''The precious Ukrainian evangelical song-books and other Christian literature'' had brought ''marvellous refreshment and strengthening for the spirit and soul'', so that, ''moved by deepest gratitude and inner liability'', he writes to tell the Society about his work.

Until September 1939 Pastor Borowskyj was a missionary of the Ukrainian Evangelical Reformed Church in the West Ukraine (then part of Poland). Then came the war and the division of Poland between Germany and Soviet Russia, and at the beginning of 1940 he was forced, because of religious persecution, to leave his home and seek refuge, as did other missionaries of evangelical churches, among Christian friends in West Europe. In Germany they were forced to do other work, but yet, he said, ''We found many opportunities to serve our nearest in Christian love.''

''At the present time there are five pastors in West Germany, and one of our students of theology in each of three lands, Switzerland, Holland and England. There are also here some members of our Church and other followers. At present I am connection man for this Ukrainian Evangelical Reformed group in Germany. It is difficult, because they are so scattered, to determine how many of our Evangelical brethren have come to West Europe because of the war, but we endeavour to find out these people and serve not only them but also all Ukrainian refugees and deported persons with the consolation of the Word of God. There are in Germany about 300,000 Ukrainians who cannot go back to their native land. It is a great problem to find a place in the world where they could have shelter and work, and the refugees and displaced persons of other nationalities, too.

''. . . We endeavour to work with the Ukrainian Baptists and Lutherans, that the Ukrainian Protestant front may not be scattered; and in view of the materialistic-atheistic danger we are trying to strengthen the whole Christian front. . . .

''. . . We serve our own church people and the Evangelical Ukrainians generally with Divine Service and soul-care, visiting, distribution of literature; lectures on general Christian topics are organized for all Ukrainians in the UNRRA camps, and Christian literature is given out, especially the Holy Scriptures. We have had God's help and blessing in our work.

''. . . We need a lot of Ukrainian evangelical and general Christian literature—above all, Ukrainian Bibles and New Testaments. The question of material support has not yet been taken into consideration. Till now God has carried us through wonderfully. . . .

''We have not forgotten that your organization belongs to the truest friends of our work; that you formerly supported us as brethren and were the first after the dreadful war to hold out to us a helping hand. I should like in the name of the Ukrainian Evangelical Reformed group to tell you my sincerest gratitude for your help and to beg you not to forget us in your prayers and to support us in our fight against the powers of darkness.''

Note.—About 700 Ukrainian hymn books have already been sent to Europe by our Women's Missionary Society, and more are being sent.

Christmas in Formosa

Writing to thank the Council Executive for their Christmas message, Miss Hermanson tells of Christmas at the Mackay Memorial Hospital.

— We could do little decorating this year—there is very little to be had and everything is so expensive; but we had the place ''shined up'', and there was a little tree in each ward. From the relief goods on hand each member of the staff and each patient received a gift; Dr. Shih and I had wrapped up the parcels and decorated them a bit.

At ten o'clock Christmas morning we had a short service in the hospital, all planned and conducted by the staff, with Dr. MacLeod giving a short talk. Then we all went to the wards and sang hymns to the patients. Everyone was very happy and ever so many outside people came in for the service. The five Tyal girls looked very nice in the new Chinese dresses they had made and the good shoes and socks I bought for them. After the singing they changed their dresses and, with two of our Formosan nurses whom they had taught, gave two of the Tyal dances, singing and praising the Lord in that way. It was wonderful to have a Christmas service in the hospital again after all these years.

On Christmas Eve a Chinese choir from the Y.M.C.A. came and sang a few carols for us, and our Formosan choir sang carols here in the compound at 4.30 Christmas morning, and later in the morning sang to the patients. They went around in a truck, with lanterns to read by. It was all quite impressive. I got up when I heard them begin and sat on the verandah. When they left, I opened my Christmas gifts, then went back to bed for a while.

I had a very pleasant Christmas as all were so kind to me. Dr. MacLeod and I had Christmas dinner together at his house at noon; in the afternoon the American Vice-Consul, who lives near here, took me for a drive to a nearby mountain; and then we were asked to the UNRRA establishment for dinner in the evening. It was a fine sunny day, and the hillsides were beautiful with the Japanese maple just turning and the flowering shrubs just beginning to bloom.

. . . We received a few more instruments from the Chinese War Relief Committee the day before Christmas, among them a bone saw, and on Christmas Day an accident case was brought in—a young boy had had his arm torn off in a factory—and our doctor was able to attend to him at once. The lad is doing very well, and we are having a table made for him so that he can learn to eat with his left hand, and when he is stronger we are going to teach him to write with it.

. . . Last week I had a visitor. Miss Galt, who used to be in the Tainan Girls' School and is now English Presbyterian Mission Secretary, was here for two days. (Miss Galt was appointed by the Foreign Mission Committee ''to visit their Mission centres in China and Formosa to confer with the staff and with representatives on home boards of sister missions'', and left England in September with seven of their missionaries who were going to China.) While she was here, we went to Tamsui to see the schools, and one morning we spent shopping, as she had lost her luggage in Keelung. . . .

(December 7th, to Mrs. Ferrier)

—-We are quite busy these days: the patients are gradually increasing in number, and Dr. Shih has started well-baby clinics. We fixed up a nice sunny corner for her. . . . The first death in the hospital occurred yesterday. My Amah's child (about three years old) died after two attacks of pneumonia and tetanus in the last two months. We got penicillin for her from CNRRA, but were not able to save her.

Christmas Party at St. Margaret's Girls' Centre.
Miss Munns standing.

Christmas 1946 at The Children's Centre, Vancouver

LIGHT shone in the eyes of little children this Christmas, light that one sees when new joys are found and new experiences shared, for this was a Christmas for learning the first steps toward full appreciation and understanding of sharing and giving to others—sharing and giving of time and talent to those we love and those we would know better. The children from 3 to 13 years of age who are members of groups in the Centre, many for the first time, each made a gift for someone, shared their pennies or gave of their talents to give joy to others and find new joy for themselves.

Children of three, four and five years are not too young to experience the thrill of making a calendar, decorating a blotter or moulding a bit of pottery for Mother and Dad. The thrill is doubled when Mother or Dad come to ''their school'' to hear them sing, ''O Come, Little Children, O Come, one and all, O Come to the Manger in Bethlehem's Stall and see Baby Jesus asleep on the hay, He came to bring joy to all children to-day.'' And they present their gifts as did the Shepherds and Wise Men of old.

Much rustling of paper was heard when the group of six-, seven- and eight-year-old boys and girls met for the last time before Christmas. Voices were heard saying, ''My mother will certainly be surprised when she opens *this* on Christmas morning.''—''I wonder if my Dad would get this before Christmas if I mailed it to him; he's in Winnipeg.'' (When we were visiting in one of the homes since Christmas, one father remarked as he held a bit of pottery in his hand, ''This is the nicest Christmas and the nicest present I've ever had.'')

The nine-to-thirteen-year-old group went beyond their own homes in their interpretation of the spirit of Christmas. They presented their own play, ''The Christmas Story'', for the Sunday afternoon group, and afterwards went carolling—and returned, an excited group of twenty girls, with four dollars and fifteen cents for Alphonse. Alphonse is a little French boy of three whom the Mothers' Group of the pre-school children ''adopted'' through the Save the Children Fund. The children of the Sunday afternoon group, from three-year-old Gary, who comes clutching a few pennies ''for Alphonse'', to the girls of the older group, are all interested in working for and sharing with others the love and joy they have learned about One who came ''to bring joy to all children to-day''.

—*Evangeline Vincent.*

Chinese Christmas Entertainment

Miss Muriel Judd sends an account of the Christmas ''concert'' of the Montreal Chinese Sunday School.

ON our calendar there was a ring around December 19th, for that was the date of our Sunday School Christmas concert. We had been working for it, and looking forward to it, for quite some time, and at last the great night came.

The chairman—our minister, the Rev. Paul Chan—announced the numbers in both English and Chinese for the benefit of the mixed audience. After the singing of ''O come, all ye faithful'', in English and Chinese, the Christmas story, as told by Luke, was read in both languages. The prayer was in Chinese.

The children presented the Christmas story, so old yet so wonderfully new each year. This time we heard it in Chinese, enacted by young Chinese shepherds, wise men, angels, Joseph and Mary. It was a treat to watch and listen to them. Our Sunday School superintendent played some Chinese music on a Chinese flute, a difficult instrument to play, we were informed. To our western ears it was weird music, with its different scale of notes and its apparent lack of time and rhythm, but it was fascinating. Martin Luther's beloved hymn, ''Away in a Manger'', has never sounded so sweet, I am sure, as when it was played and sung by our Kindergarteners in the rhythm band. To a piano accompaniment which gave them an introduction and interludes, the children played and sang the hymn in a way that delighted the audience.

Then we watched that which always brings a sparkle to the eyes and smiles to the faces of young and old alike—Magic! A friend came and entertained and bewildered us all by those sleight-of-hand tricks which are always baffling, no matter how often we see them done. Our eyes are never quick enough for the hands of a ''magician''.

''Keeping Christmas'' was the title of a play in which Miss Elaine Moberly, a business woman who thought that Christmas was ''all humbug'', learned through her maid, Sarah, and some of Sarah's chums, that there is a good deal more in Christmas than the mere exchange of Christmas cards and gifts and greetings. This little story was very well acted by the Canadian Girls in Training Group.

After the Lord's prayer, repeated in both English and Chinese, that jolly old man dressed in red came bouncing in while we sang ''Jingle Bells''. He had a gift for everyone, as well as a package of candies, nuts and an orange. And so our concert came to a close, and the smiles on the children's faces told us that it had all been worth while.

The Temples of Kienshui

Reprinted, with grateful acknowledgment, from "The Missionary Chronicle" (Melbourne, Australia, October 1946).

KIENSHUI is a town of many temples and many gods. For the most part both gods and temples have an air of neglect about them, yet under the dust and the cobwebs inside the temples one can see something of their former splendour.

In some of the temples the walls are beautifully painted with pictures of dragons, pine trees, snow-capped mountains, and clouds; and the gods under their dust are resplendent in their clothes of red, gold, blue, yellow and green. Coloured silk banners are adorned with picturesque Chinese characters.

Candles and incense burn before the gods; sacrifices of food are offered by the devout, and spirit money is burnt. Gongs and cymbals are beaten to keep the gods on the alert.

Everything, you see, seems to be designed to appeal to the senses. The Buddhist temples far outnumber the others, and seem to be patronized by the majority of the people.

Just near by there is a very lovely, if somewhat dilapidated, Confucian temple, reputed to be the third largest of its kind in China. To my knowledge this is seldom patronized except at Chinese New Year when those who value the teachings of Confucius burn incense before the great teacher's vacant chair, and the tablets which are set up in memory of the 72 most famous of the disciples of Confucius. Unlike the Buddhist temples, there are no gods to be found in this temple.

Then there is the temple of the local god, who controls all the spirits in this part of the world. Recently we saw a very animated display as Buddhists, Taoists and others joined together in a grand effort to free the spirits of the departed from the horrors of hell. Five women knelt in front of a table placed before the god. On this, there were bowls of food offered in sacrifice, and before it the women chanted the appropriate prayers for the occasion, punctuating the monotonous drone of their voices with the sweeter, if at times somewhat blatant, tones of brass bells and metal cymbals.

There was the usual glow of candles, and the odour of burning incense filled the air. Thirty or forty Buddhist nuns, with shaven heads, were busily engaged in folding the spirit money into the approved shape, which was later to be burnt as a bribe to the spirits to release their captives from hell.

Not least amongst the temples is our own Taoist temple, part of which was built over 300 years ago in honour of a famous general who lived during the time of the Three Kingdoms (221-256 A.D.).

Here you will not hear the beating of drums, nor will you smell the odour of incense, nor will you find that we have money to burn. The goddess of mercy and the god of war reside quite happily under the same roof, to say nothing of the four foreign devils who have invaded their quarters. The foreign devils have driven the gods into seclusion behind screens, but they do not feel very apprehensive of the result of such a serious action.

Here you will hear the strains of the organ, and the voices of the little group of Christians joined together in praise.

A few months ago you would have seen old grannies with their ''lily feet'', grandfathers with their indispensable skull caps and long bamboo pipes, mothers with babies tied to their backs, and black-haired, dark-eyed youngsters gathered together on Sunday morning for worship. It was good to see that the wooden Cross had taken pride of place, and was raised before the god of war. But our temple, from the beginning, was not meant to be used for a church but as a hospital, and now it is no longer available for our services. So we have leased a very unpretentious building in the narrow, cobbled main street. Even though everything has been done to make the place worthy of the purpose for which it is used, the rough stone floor, the overhanging floor of the living quarters upstairs, the drab green paint, and the leaking roof are not altogether conducive to worship. But it is the best we can do at present. Though it need not of necessity be a disadvantage to worship, for after all the place is only of secondary importance, yet one cannot help wondering whether the Chinese themselves compare this place of worship with the many non-Christian places of worship about them.

It is therefore our desire that as soon as possible we should have another temple in Kienshui—a Christian one, as a witness amongst this people and their many gods of the God of Gods.

The Christian community as yet is a small one, numbering about 30, and for the most part they are poor. Yet they have already launched a building fund, and are planning to raise £500 for the purpose of building their church.

The opportunities here are boundless, and the needs are great and pressing, and the erection of such a church would prove of inestimable value to our work.

Maybe some of you at home, conscious of your place in the world-wide fellowship of the church, would like to help and encourage this little group of Christians in their efforts.

At present Kienshui is a town of many temples and many gods, but we look forward to the day when there will be only one Temple—the Temple of the Living God—and one God—the God and Father of our Lord Jesus Christ.

—*R. Watkins.*

Note.—Miss Watkins is one of the four Australian missionaries who arrived in Kienshui in January 1946.

From Miss Beatrice Scott of Jobat

. . . We had a nice Christmas here. I came in from camp the week before, so was here for the excitement of concert practices, arranging costumes, doing up parcels, etc. The men presented a drama, ''The Star of Bethlehem'', on Christmas Eve when we had our Christmas Tree and White Gifts. Christmas morning we were awakened about 4 a.m. by the singing of the young men, and at 5.30 we went to the hospital to sing carols. All the staff went from ward to ward carrying candles. When we returned we were glad of the fire in the living-room where we had our tea, opened parcels and received callers. Then there was the service in the church, service in the hospital in the afternoon, and the Sunday School concert at night. The next day we had the community dinner; the rice and meat were cooked in huge kettles and served to people as they sat around the tennis court. That was over just in time for us to prepare for the men's presentation of their drama at the hospital.

On New Year's Eve there was a watch-night service in the church, and afterwards Dr. Quinn served tea in his bungalow. On New Year's Day the Sunday School picnic was held. A non-Christian for whom one of our men drives a truck lent it to take people to and from the picnic grounds, about three miles from Jobat. That was a big help as most families have several small children. After lunch, which we ate in groups, we had sports, all the young people entering the races and contests, and seeming to enjoy them. . . .

What meaneth this that man should pray
  To images of wood or stone,
And think them God? Mock not, I say;
  Better he had not known.

An instinct this, that will not die,—
  The hands of man grope in the night;
It is the common human cry,
  The soul's eyes seeking light.

We have the image that he craves,
  A living likeness in the Christ,—
A very God that hears and saves,
  And always has sufficed.

Shame on us then, yea, bitter shame,
  That we forget the demon-ridden;
What can we answer for the blame,
  That we the truth have hidden?

—Alexander Louis Fraser.

Teach Us To Pray

By Archie R. Crouch, Department of Inter-Church
Information, Church of Christ in China

I VIVIDLY recalled a dark and chilly scene around the little charcoal fire-pot in my room last winter as I read the letter from Mildred Tsui (pronounced Tsway). ''I talked to him about his soul,'' she wrote, ''and taught him to pray.''

Dr. Tsui was the quiet and thoughtful physician, revealing by his questions that night that his mind was busy with plans for the medical problems of Zakulao. Mrs. Tsui was wondering about what her family would have to live in and how she would be able to teach the Christian faith in an area dominated by Lamaism. We sat there in our overcoats and talked long into the night.

The next morning they left to man our tiny Border Service Hospital far up the Min River gorges at Zakulao. Mrs. Tsui carried the baby in her arms, while Dr. Tsui took the two-year-old tot in his, and away they went in a ricksha caravan of boxes and bundles and bales. These pioneers of the Christian faith arrived in Zakulao two weeks later.

The rickshas had taken them to the edge of Chengtu, where they got a bus to Kwan-hsien (pronounced Gwahn-hsiehn) about forty miles away up on the edge of the Chengtu plain where the Min River tumbles down out of the mountains. From Kwan-hsien to Zakulao the means of travel changed with the condition of the trail. Sometimes they rode small mountain ponies; at other times they walked. Mrs. Tsui and the baby made use of a mountain chair, wherever one was available. This chair is a strange device; it looks like half a reclining chair made of bamboo slats all grafted to the centre of two parallel bars. They are ''shouldered'' by two men, one at either end of the long bamboo poles. The rhythmic swing of these carriers, keeping step along the trail, gives the passenger a sense of being in a small boat on a choppy sea. That swinging sensation, combined with the sight of sheer cliffs on one side of the trail and jagged rocks far below on the other, makes some people sick, especially in wet weather when the trails are slippery.

Mrs. Tsui belittled the difficulties of the trip in her June letter. ''I have been very busy cleaning and preparing our new home,'' she wrote. ''I am very happy here and have already forgotten *the few little hardships* of the journey.'' (The italics are mine.) I suppose the new difficulties she and her husband faced somewhat obscured the memory of those they had just overcome. . . . The house had been a stable before the Tsui family took over. ''One would hardly believe it is the same dark, dirty room that it was,'' she writes. ''Horses used to be kept here. Workmen are hard to get and are very slow, so I have done most of the work myself—even helping to whitewash; but I enjoy cleaning up a dirty place and making it look clean.''

While Mrs. Tsui was taking the major responsibility for making their home, Dr. Tsui was busy setting up their tiny hospital and caring for the sick. He delivered a baby their first Sunday night in Zakulao. Mrs. Tsui went to bathe the child daily until the mother could care for it. This, too, is more important than it sounds. ''The family are very happy as the baby is a son and the only living child; three girl babies all died when only a few days old,'' reports Mrs. Tsui. One child out of four to survive! And that due to the skill and care of a Christian doctor and his wife! That sort of living is ''Evangelism'' *in deed!*

I have been interested to see how these two missionaries strengthen their deeds of Christian love with prayer and with the spoken word. ''I have had many opportunities to witness for Christ and am praying for fruit in this place as souls are in darkness. We have had nice little services each Sunday, and have prayers each morning with the Chengs.'' . . . ''Yesterday a mother came in to see me and an opportunity came to speak to her about Christ. . . . I hoped to start a Sunday School later on. But the children are not waiting until later on . . . they want to come to-morrow, so, although things are not quite prepared, I can have them in the garden.''

. . . I quote from another letter. ''At present we have six in-patients. With no cook, no servants, not even a nurse, you can imagine how busy we are. I seldom get outside the door except on Sunday when I go over to the church to lead the service. I want to say that God is blessing us each Sunday. The groups are small, but we feel the presence of God. . . . We do need a nurse here and are hoping the Mission can send one. I never had any nurse's training, so it is no wonder my limbs shake when I am giving anæsthetic while my husband is performing an operation. I am interested in the medical work, of course, but more interested in the souls of these dear people. I try to speak to each in-patient and give them some Christian reading material.''

These snatches from Mrs. Tsui's letters sound inspiring. Somehow they make us say to ourselves, ''What a satisfactory kind of life! Full opportunity to live a complete Christian code!'' And perhaps we may even feel, as we read, that we would like to have similar opportunities. But, still, we have not come to the paragraph about difficulties!

Their little girl narrowly escaped death shortly after they had arrived in Zakulao. Pouring rains had weakened the foundation of a heavy brick wall which crashed down where the child had been playing a few minutes previously.

There is opium traffic carried on through the area by large bands of rough and lawless opium carriers who have burned out whole villages which refused them shelter at night. It is a place where both the forces of men and of nature are violent and careless of human life. But the Tsui family are the kind of Christians who are infinitely compassionate for the lives of others. The following incident is characteristic of all their work. ''One evening when out for a short walk I passed a small open temple and saw a soldier lying just inside the entrance. He begged for money or something to eat. I learned from him that he had been cast off from the Chinese army because he had an infected foot. He could not walk, so just lay in the temple begging food from people passing by. This was before we opened our little hospital, so we could not take him in. But I got my husband to go back with me to attend to his foot. I went back each day for three weeks to take him food and dress his foot. It healed enough for him to go out and beg for food, although he still slept in the open temple. Then came a wet spell when we had freezing rains day and night. He became ill, with both feet swollen badly. When I went to change the dressings those days I talked to him about his soul and taught him to pray. The last time I went to see him he said, 'I'm afraid I cannot get well to go home.' (His home was in Sian far to the northeast.) I told him that he could go to his heavenly home. On Sunday on my way to church I met men carrying away a rough board coffin in which lay the cast-off soldier. There was no one else to shed tears over his coffin, but I did weep for him.''

From that little wayside temple in Zakulao, where Mrs. Tsui taught the unwanted Chinese soldier to pray, one can look toward vast ranges of mountains to the west and north in which live hundreds of thousands of Border Tribes in isolated valleys. They are waiting for someone to care for them, for someone to tell them of the loving God who cares for us all, for someone to teach them to pray to a God who *can* lift them out of the miseries of this world.

(Dr. and Mrs. Tsui are members of the Border Service Department of the Church of Christ in China. They are working among the Ch'iang and Giarong tribes of northwest Szechuan.)

Press report from Berlin, February 10th—Twenty-one prefabricated emergency churches have been received from Switzerland to replace some of those destroyed or damaged in Germany during the war, the American military government said to-day.

LITERATURE PAGE

Miss Louise A. Reith

AS we in various groups think of the Christian Church and its growth in lands around the world it is well that we do not forget the long history of the Church to which we belong and the heritage that is ours in The Presbyterian Church in Canada.

During the past months the Girls' Groups and the Young Women's Groups have been encouraged to take the Senior Quiz Packet—''Do You Know Your Church—Presbyterian?'' in conjunction with their Mission Study. Through the use of that packet we hope many have come to better appreciate why they are Presbyterians and will want to know more about their Church's history.

Through the years many books have been written on ''Presbyterianism'' and on The Presbyterian Church in Canada, but at this time we would call your attention to a book written by a minister of our Church and recently published, YET NOT CONSUMED by Stuart C. Parker.

YET NOT CONSUMED, as Dr. Parker indicates in the Foreword, was not intended for the student of Church History but it was prepared ''that the people of The Presbyterian Church in Canada, notably the younger among them, may have a handbook, not loaded with detail, describing something of the fine heritage which is theirs''.

The Introduction answers clearly and concisely the question, ''Why a Church?'' Part One traces the growth of the Christian Church from its early beginnings, as recorded in The Acts of the Apostles, through the early days of intense persecution when ''The more it was oppressed the more it grew,'' to the days in 325 when, summoned by Emperor Constantine, a General Council of the Church met in Nicaea and the Nicene Creed, ''in use to this day throughout the entire body of the Catholic Church'', was formulated. Part Two gives in brief, interesting form the story of The Church of Scotland, following the course of the Gospel in Britain and its progress into Scotland where such names as St. Ninian, Kentigern, St. Columba and St. Margaret recall the leaders in those early days. The organization and growth of The Church of Scotland, its problems faced and overcome are vividly presented until in Part Three that Church comes ''Over the Sea to Canada''.

The establishment of The Presbyterian Church in Canada and its expansion from East to West, its advances, its set-backs, the work begun and carried forward by the men and women of its membership and its needs are presented. The book closes as in 1946 the Advance ''has given the most encouraging results, and The Presbyterian Church in Canada is set strongly on its feet to meet the New Age and whatever it can bring forth''.

If you do not know the history behind the Church to which you belong you will find it told in a way that is easy to understand within the pages of YET NOT CONSUMED; if you do know your Church's history you will enjoy being reminded of it.

YET NOT CONSUMED by Stuart C. Parker $1.50

Senior Auxiliaries
(Afternoon and Evening)

MRS. W. A. MCLENNAN AND MISS E. L. MCCLELLAND

A Service of Worship for the Easter Meeting

O sons and daughters, let us sing!
The King of heaven, the glorious King,
O'er death to-day rose triumphing.

On this most holy day of days,
Our hearts and voices, Lord, we raise
To Thee, in jubilee and praise.

Hymn No. 215.

Now after the sabbath, toward the dawn of the first day of the week, Mary Magdalene and the other Mary went to see the tomb. And behold, there was a great earthquake; for an angel of the Lord descended from heaven and came and rolled back the stone, and sat upon it. His appearance was like lightning, and his raiment white as snow. And for fear of him the guards trembled and became like dead men. But the angel said to the women, ''Do not be afraid; for I know that you seek Jesus who was crucified. He is not here; for he has risen, as he said.''

> . . . In fact Christ has been raised from the dead, the first fruits of those who have fallen asleep. For as by a man came death, by a man has come also the resurrection of the dead. For as in Adam all die, so also in Christ shall all be made alive.

Come, see the place where he lay.

> So it is with the resurrection of the dead. What is sown is perishable, what is raised is imperishable. It is sown in dishonour, it is raised in glory. It is sown in weakness, it is raised in power. It is sown a physical body, it is raised a spiritual body. If there is a physical body, there is also a spiritual body. Thus it is written,

> "The first man Adam became a living being"; the last Adam became a life-giving spirit.

Then go quickly and tell his disciples that he has risen from the dead; and behold, he is going before you to Galilee; there you will see him. Lo, I have told you.

> For this perishable nature must put on the imperishable, and this mortal nature must put on immortality. When the perishable puts on immortality, then shall come to pass the saying that is written:
>
> "Death is swallowed up in victory."
> "O death, where is thy victory?
> O death, where is thy sting?"
>
> The sting of death is sin, and the power of sin is the law. But thanks be to God, who gives us the victory through our Lord Jesus Christ.

Prayer

"O Father Eternal, we thank Thee for the new and living way into Thy presence made for us in Christ; the way of trust, sincerity, and sacrifice. Beneath His cross we would take our stand, in communion with His Spirit would we pray, in fellowship with the whole Church of Christ we would seek to know Thy mind and will. . . .

"Give unto us fellowship with His sufferings and insight into the mystery of His cross, so that we may be indeed crucified with Him, be raised to newness of life, and be hidden with Christ in Thee.

"We desire to make thankful offering of ourselves as members of the body of Christ; in union with all the members may we obey our unseen head, so that the Body may be undivided, and Thy love, and healing power, and very Self may be incarnate on the earth in one Holy Universal Church." Amen.

—*Prepared by Mrs. T. G. M. Bryan.*

Quotations: Jean Tesserand
Matthew 28: 1-6, I Corinthians 15: 20-23
Matthew 28: 6, I Corinthians 15: 42-45
Matthew 28: 7, I Corinthians 15: 53-57
(From *Revised Standard Version of New Testament*)
W. E. Orchard

The Lutheran Church of Finland sent out 50 missionaries last year, although the country has been impoverished by the loss of a considerable area of land and financial levies to Russia, and by the destruction done by the German forces.

—*Other Lands.*

GIRLS and LEADERS

Mrs. Harold Keefer, *Secretary*

You Know That

- — 400,000,000 people live in India.
- — many of these people have never been taught simple health rules.
- — disease and sickness are very prevalent in India.
- — there is only one nurse for every 60,000 people in India.
- — Church medical work provides a splendid opportunity for telling the people of India of Christ, the Healer of the souls of men.

You have met Miss Bessie MacMurchy, Reg.N., who

- — is from Collingwood, Ontario,
- — is a missionary nurse working at Jobat, on the Bhil field in India,
- — travelled across Canada visiting girls' groups, while on furlough in 1945-46,
- — is now back at Jobat.

Miss MacMurchy's work includes

- — nursing duties in our hospital at Jobat,
- — assistance in training Indian student nurses and in supervision of the hospital work,
- — visiting of jungle villages in the Jobat district to help with public health programmes, clinics, and Bible schools.

You may have a share in the work that Miss MacMurchy is doing

- — in your study of *Tales From India,*
- — as you pray for this work,
- — by your gifts. The contributions of girls' groups this year are to go towards the work being done by Miss MacMurchy.

Girls' Groups—Let us do our share!

- — Last year our groups contributed over $1,500 to missionary work.
- — This year let us surpass our objective and our past achievements;
- — let us give more than $1,500 *for the work being done by Miss Bessie MacMurchy on the Bhil Field in India.*

—Margaret Webster.

YOUNG WOMEN

Mrs. C. N. Johnston, *Secretary*

AFTER Christmas most of our larger stores have ''stock-taking''. How about stock-taking in your group for the next few months? Let us find out what things we should keep and what things we want to discard, where we have a surplus, and where we lack material. First of all then—

Do you make the best use of the time at your meetings?

The first important thing is to start on time. It is just as easy to develop the habit of starting on time as it is to become used to starting late. If you are accustomed to waiting until everyone arrives, it may take a while for ''re-education''. But the members will get used to beginning on time. Other groups have.

Usually every meeting has a service of worship, a business period and a study period. It is often a good idea to begin the meeting with the business period and have the service of worship just before the study period. Or have you tried having the service of worship at the end of the meeting occasionally? This can be very effective. The whole meeting should not take more than an hour, or an hour and a quarter, allowing fifteen minutes each for the business and worship periods and half an hour for study. Remember that a good meeting is judged not by the length of time spent but the use made of the time you have.

How is the business conducted at your meeting?

As has been suggested, the business may be taken at the beginning of the meeting. If you have important matters to discuss, you will find that having the business at the beginning will be an added incentive for your members to arrive on time.

Make sure that your business is carried on ''decently and in order''. If you are not sure about certain rules and regulations a booklet outlining rules of order and procedure may be obtained at small cost from the Literature Department of our Women's Missionary Society.

When a matter that requires action is being discussed, try to see that someone makes a motion regarding it as early as possible in the discussion. Having a motion before the group gives the members something definite to discuss and avoids confusion. I have often wondered, as I listened to business lasting fifteen minutes, half an hour, even an hour, just what Mrs. Bowers. whom you have been trying to encourage to join your group, would think had this been the first meeting you had persuaded her to attend. There are important matters which must be discussed, of course, but it is certainly not necessary to work out every detail of the Autumn Tea at the regular meeting. That can be left to individuals or committees. When you have a speaker, if you *must* take any business at all, make it as short as possible.

Please learn in the days of your youth that if you object to what is being done you should say so at the time and not to Mary, Esther, Lillian and Margaret after the meeting, or over the telephone the next day. Believe it or not—even if you hold no office, members of the executive really do want to know what you think!

—Helen N. Scott.

CHILDREN'S DEPARTMENT

Mrs. W. N. Ferguson, *Secretary*

A Peculiar Treasure

"YE shall be a peculiar treasure unto me." Exodus 19: 5. "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish but have everlasting life." John 3:16.

Nowadays when we say "peculiar" we often mean "queer or strange", but the word has another meaning, "special"—or "very special" in the older use of the word. So instead of speaking of a "peculiar" treasure we might say a "very special" treasure.

What are treasures? Boys and girls have all kinds of treasures, from marbles and fancy hankies to pressed flowers and sea-shells, and even live treasures, such as puppies and white mice.

Parents have treasures too, sometimes a cherished piece of jewellery or a beautifully bound book, but most parents consider their boys and girls their "very special" treasures.

What are God's very special treasures? You may guess the stars, sparkling like a thousand jewels, or the sun so big and glorious, or the beautiful coloured flowers with their sweet perfumes. Yes, no doubt God loves all these things that He has made, but there is something God loves better than these.

Do you give up? Well, God's very special treasures are boys and girls and men and women. All the world is His, and the sun and moon and the stars, but more than all these things He loves the children whom He has created. They are so dear to Him that He sent His only Son into the world to die for them.

FOR LANTERN SLIDES APPLY TO:

Alberta.—Mrs. A. C. McArthur, 1337 14th Ave. W., Calgary.
British Columbia.—Mrs. A. Barry, 530 E. 8th Ave., Vancouver.
Manitoba.—Mrs. D. Duncan, 830 6th St., Brandon, Man.
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RENEW THE "GLAD TIDINGS"

Renewals and new subscriptions for 1947 are coming in.

Subscriptions run from January to December, and are payable in advance. Individual orders are 60c.; two or more sent to one address are 50c. for each subscription. Send all subscriptions to your Presbyterial *Glad Tidings* Secretary, to be forwarded to the central office. All money orders should be made payable to The Editor of *Glad Tidings*. Write for sample copies to Miss Helen Mackintosh, Editor, Room 800, 100 Adelaide Street W., Toronto 1, Ont.

Form of Bequest

I give and bequeath to the WOMEN'S MISSIONARY SOCIETY (WESTERN DIVISION) *of the Presbyterian Church in Canada (that is the continuing Presbyterian Church not merged in or associated with the United Church of Canada) the sum of .... dollars, free of succession duty, to be paid for the purposes of the said Society (Western Division) to the Treasurer for the time being thereof, whose receipt shall be a sufficient discharge for the payment.*

But they cannot be really and truly His treasures unless they give themselves to Him. Wise men tell us that the Hebrew word translated ''a peculiar treasure'' really means a treasure or possession that is ''specially one's own''. There are some things that you share with others, there are other things that are specially your own—your own little bit of garden, your own little bedroom, your very own books and toys.

And God wants you to be ''specially His own''. His great loving Father-heart is longing to have your love. You belong to Him by right and He could claim you and take you by force. But such a possession would be of little value to Him because He knows that in your heart you would not be really His. So He leaves you free to choose.

Boys and girls, God's love is calling to you all and yearning after you. Will you come of your own accord and say: ''Dear God, I want to be specially your own. Take me and keep me and love me for ever and ever''? And He will do it.

Adapted from *The Children's Great Texts of the Bible* by James Hastings.

THROUGH THE SOCIETY

ALBERTA

MRS. A. A. MACGREGOR, 9824 103RD ST.,
EDMONTON, PRESS SECRETARY

CALGARY Presbyterial — The Elizabeth Rae Evening Auxiliary of Grace Church, Calgary, held their annual meeting and banquet on January 14th. The Rev. M. S. Blackburn, synodical missionary for Alberta, gave an inspiring address on the subject, ''Know Thy Neighbour'', pointing out that we should be good neighbours, and be ready to become neighbour to anybody in need, not only as [illegible]viduals, but as a church, and a society. He also spoke of his work on the mission fields of the prairies. Flowers were presented to Mrs. C. Beairsto as a token of esteem. Mrs. R. J. Edgar installed the new officers.

At the last meeting of Grace Church Senior Auxiliary Mr. J. Gibson of the Friends of Israel Society spoke on the work of their Society in India and showed lantern slides.

The January meeting of the Grace Church Young Women took the form of a banquet. Mrs. Edgar, Presbyterial President, installed the new officers, and Miss Nettie Cooper addressed them.

At a recent joint meeting, the Senior and Evening Auxiliaries of St. Andrew's Church completed arrangements to unite as a Senior Auxiliary. For the Evening Auxiliary members it seemed like the closing chapter of a book, for since 1927, when through the efforts of Miss L. K. Pelton the group was formed as a Young Women's Auxiliary, under the leadership of Mrs. W. Sanders (now of Victoria), they have enjoyed the fellowship and shared the interest of a group working for missions. Members of both groups feel that a stronger organization will result. The combination has been made possible through the co-operation of the senior women in arranging for an evening meeting to enable the business women and the mothers of small children to attend. From the varied experience of the members much may be given to enrich the spiritual life of the Auxiliary.

Edmonton Presbyterial—For their December meeting First Church Auxiliary, Edmonton, after their regular business and the election of officers, joined the Associate and Young Women's Groups and the Girl Guides. Mrs. Warren of the Senior Auxiliary presided and Mrs. Burkwall gave a Bible reading; the Associate group showed lantern slides on our work in India; the Young Women had Miss Parker speak of her work as a missionary teacher in Africa—in telling of the work of the mission, she spoke of the suffering new Christians have to endure in remaining true to the faith; the Girl Guides conducted a candle-lit service. Refreshments were served. At the January meeting of the Auxiliary Mrs. Burkwall gave a Bible reading and spoke of the value of prayer in our work. The guest speaker was the Rev. Gordon Troyer, who from his experience as a chaplain spoke of the churches on the continent of Europe and in Britain, their beauty and the destruction caused by the war.

BRITISH COLUMBIA

MRS. W. BARLOW, 149 W. 5TH ST.,
NORTH VANCOUVER, PRESS SECRETARY

KOOTENAY Presbyterial — At the Nelson Thank-offering meeting the Rev. Mr. Silverwood of Fairview delivered a splendid address. There was a fair attendance.

Trail met its allocation for 1946 and is showing great interest in church and missionary work.

Cranbrook reports progress; the allocation was met. Regret is expressed that there was no Young People's group functioning in the fall.

Creston had a most interesting Home Helpers meeting, at which members of sister Auxiliaries were present. To an audience that was intensely interested, two missionaries of the Evangelical Board of North Africa gave a comprehensive survey of the country where they had been working and conditions in which the people were living and working; charts, maps, curios, and examples of native handcraft added to the interest of the addresses.

Westminster Presbyterial—At their January meeting, St. Stephen's Auxiliary, North Vancouver, had the privilege of hearing Miss Lily Macarthur, Children's Work Secretary, who had just arrived from Toronto. Her address on work in Mission Bands and Explorers' groups was most interesting and instructive, and all who were present felt that this training of the children was a very important part of church work.

At their annual meeting Robertson Senior Auxiliary re-elected Mrs. W. J. Murdoch as president. Mrs. A. E. Long and Mrs. S. Barber are Honorary Presidents. Tribute was paid to a former Honorary President, Mrs. C. A. Newman, who passed away recently.

MANITOBA

Mrs. C. LeCocq, 306 N. Brodie St.,
Fort William, Ont., Press Secretary

SUPERIOR Presbyterial—A welcome visitor at the Lakehead was Miss Helen Scott, Young Women's Travelling Secretary. She addressed a meeting of the Presbyterial and also spoke to young people's groups in Fort William and Port Arthur, where she was well received and where her messages gave an uplift and inspiration to go on to greater endeavour. She also addressed the Good Companions Bible Class of St. Andrew's Church, Fort William, and the recently organized Auxiliary at Geraldton.

Two very impressive installation services were conducted by the Rev. A. H. Johnston in St. Andrew's Church, Fort William, on January 16th, at the first meetings for 1947 of St. Andrew's Auxiliary and the Evening Guild. To the new officers of each organization Mr. Johnston brought a realization of the vastness of the work to be done, and encouraged them to take up their duties with renewed zeal. A pleasing feature of the Senior meeting was the programme, devotional and study on India, which was in charge of members of the Evening Guild.

Winnipeg Presbyterial—The Auxiliary of Old Kildonan Church met in December at the president's home. Mrs. Duffin had not been well, but was glad to welcome them to her home for the annual meeting. Mrs. Dunwoody presided for the election of officers. Mrs. Duffin was re-elected president.

ONTARIO

Mrs. J. R. Hill, 250 Cooper Street,
Ottawa, Press Secretary

BARRIE—At the January meeting of the Presbyterial Executive Miss Isabel Taylor, who was to leave for Formosa in February, was the guest speaker. She told of the great opportunities in Formosa, especially among the aboriginal tribes; the Bible may now be taught in the schools, and the people are begging the missionaries to return at once. To Miss Taylor the past president, Mrs. Maitland, presented $135.00, contributed by the Auxiliaries. In expressing her appreciation, Miss Taylor said that it would likely be used to purchase a portable organ for a new aboriginal school and a much needed mimeograph. Collingwood members presented a gift of money to Miss Bessie MacMurchy before she returned to India recently.

Chatham—At Thamesville Auxiliary, Mrs. McLeod gave a fine talk on the theme ''Praise ye the Lord,'' urging that one count not one's troubles but one's blessings. At the December meeting of Duart Auxiliary, Miss McLaren told a beautiful story of the writing of the hymn ''Holy night, silent night.'' At the Alexander Bartlett meeting in Windsor Mrs. Donald McLaren, Presbyterial President, gave an instructive talk on the last century's work in Canada. Valetta Auxiliary held a special meeting for the Home Helpers.

Hamilton—Two interesting Diamond Jubilee meetings were held recently in Hamilton. Miss McQuesten presided at the MacNab Street celebration. An interesting feature was the reading of the minutes of the organization meeting in January 1887 by Mrs. G. Ballard; a historical sketch was read by Miss Isobel Macdonald, the daughter of a charter member. Mrs. D. H. Fletcher, who is in her 91st year, read the Scripture lesson. Miss Grace Watson conducted a short memorial service. Miss Grace Buttrum read an illuminated address expressing the high esteem in which Mrs. Fletcher is held by the MacNab Auxiliary and Mrs. Forbes Thomson presented Mrs. Fletcher with a pretty nosegay.

At St. Paul's Auxiliary, Mrs. H. W. Whytock, newly elected President, presided over an enthusiastic group of members who paid fitting tribute to the founders of the Auxiliary, which for sixty years has worked for the spread of the Gospel. The names of the twenty charter members at the first meeting in January 1887 were read. The late Mrs. James Watson was the first president, and at this meeting her daughter, Miss Grace Watson, gave an inspiring message on ''Discipleship''.

Hamilton Presbyterial Day of Prayer meeting was held in St. Paul's Church. Miss McNab was the speaker.

London—An encouraging picture of expansion in the work at home and overseas was presented by Mrs. D. Strachan at the annual Presbyterial meeting, held in St. Thomas. ''There never was a time when the Church called more loudly for advance,'' declared Mrs. Strachan. ''We need more deaconesses, and workers from among Chinese, Indians, Ukrainians and Hungarians to be trained to work among their own people.'' Turning to the overseas work, she told of missionaries returning to Formosa—the Rev. and Mrs. G. W. Mackay, the Rev. and Mrs. James Dickson, Miss Isabel Taylor and Miss Dorothy Douglas; of the reopening of the Mackay Hospital and of the great work of evangelism among the Tyal tribes, largely through the efforts of one Biblewoman. Mrs. Strachan announced that on December 31st, 1946, there was $38,440.00 in the Peace Thanksgiving Fund. The Rev. H. S. Rodney presided at the evening session and the Rev. J. K. West, Moderator, brought greetings from the Presbytery, and Mrs. L. C. Whyte, greetings from the London Conference Branch, United Church. In the afternoon Mrs. Strachan presided at the election and installed the officers. Mrs. J. C. Davies of Mosa is the new president, succeeding Mrs. W. C. Wheaton, Port Stanley.

Ottawa—Mrs. J. Logan-Vencta was elected president of the Presbyterial at the annual meeting held at Knox Church, Ottawa. Mrs. J. M. Ritchie presided in the absence of Mrs. Harcourt Emra, at present in England. Devotions were led by Mrs. Younger-Lewis, Vernon, Mrs. Plaskett, for 40 years a member of Fort Coulonge Auxiliary, and Mrs. Robert Good. Bringing greetings, Mrs. J. R. Hill mentioned that the Provincial Society was organized in 1914, and that she had attended 30 of the 32 annual meetings held. Others present who were identified with that first meeting were Mrs. C. H. Thorburn, O.B.E., Mrs. W. J. Fuller, Miss Mary Masson, Miss Abbie Pritchard. Mrs. W. G. Brown presided at the Young Women's session when the service of worship was led by Mrs. S. Kennet and Miss Harriet Lockhart. Mrs. G. Scott Murray dedicated the year's work in prayer, and Mrs. J. R. Hill installed the officers. Highlights were the addresses of the guest speakers. Introduced by Miss Isabel Hill, Miss Laura Pelton gave two powerful addresses. ''Only the women who are tied together in the bond of fellowship with God'', she said, ''can effectively cope with the problems of the day''; she also underlined the statement that our speakers should speak of our own work. The Rev. A. Ian Burnett presided on Tuesday evening when Dr. John McNab gave an informative address on ''Today's Open Doors.''

Paris—Miss Frieda Matthews was present at the annual meeting of the Presbyterial in Paris. Arrangements were completed for the synodical meeting in Stratford in April. A letter of sympathy was sent to Miss Bertha Robson, who is seriously ill. Mrs. John Kelman was re-elected president, and the Rev. D. Gowdy of Paris conducted the installation service.

Stratford—"Protection and Guidance" was the theme chosen for the Presbyterial gathering in St. Andrew's Church, Stratford. Tribute was paid to the memory of Mrs. J. H. McCabe, a former president and a zealous worker, whose death occurred recently. The Rev. B. L. Walden, Moderator, extended greetings from the Presbytery and spoke optimistically regarding future work. In an inspiring address Miss Frieda Matthews emphasized the need for a long view in missionary work and reminded the members that they had an individual responsibility toward the missionary enterprise of the Christian Church. Plans were discussed for the first meeting of the Synodical Society of Hamilton and London. The new president, Mrs. James Erskine, has a fine record of service in the Presbyterial; she first became an executive member 35 years ago, and was elected president in 1925.

SASKATCHEWAN

MRS. JAY WATSON, BOX 1056,
WEYBURN, PRESS SECRETARY

MOOSE JAW Presbyterial—At the close of the evening service of Knox Church, Weyburn, on January 5th the Rev. L. Wilson formally installed the 1947 officers of the Auxiliary and of the Ladies' Society, charging them with the duty of deepening the spiritual life of the Church.

Saskatoon Presbyterial—At the January meeting of St. Andrew's Auxiliary, Saskatoon, Mrs. T. J. White, in introducing the new study book, *Towards a Christian India*, referred especially to the rich cultural heritage of the Indian people, and the long history of the country which "stands at the threshold of a new day" with its great possibilities but also its great responsibilities.

Let Us Take Time

Too close life crowds.
Let us take time, take time.
Let us take time to know the thoughts of men;
Time to know beauty;
And time to feel again
Calm and content of soul—the certain power
Of meditation through a quiet hour.
Time for a book, a song,
For golden weather
Made for the happiness of friends together;
Time to believe and time to lift the bars
'Twixt us and Truth,
'Twixt heartbeat and the stars.

—*Harvest Field.*

New Organizations

Alberta

Edmonton Presbyterial—C.G.I.T., Westmount Church, Edmonton. Leader, Mrs. J. A. Wallace, 11127th-126th St.

British Columbia

Westminster Presbyterial—Boys' Explorers' Group, Chilliwack. Leader, Mrs. Ray Aitken, Box 778. Mission Band, Prince Rupert. Leader, Mrs. H. C. Halliday. Margaret Rose Mission Band, Vancouver Heights (reorganized). Leader, Mrs. D. J. Gillies, 4136 Pandora St., Vancouver. Mission Band, West Point Grey (reorganized). Leader, Mrs. H. D. Humphreys, 4576 W. 12th Ave., Vancouver. Explorers' Group, West Point Grey. Leader, Miss L. Stewart, 4538 W. 14th Ave.

Manitoba

Winnipeg Presbyterial—Senior Mission Band (Girls' Group), St. John's Church, Winnipeg. Leader, Miss Joan Alexander, 155 Seven Oaks Ave.

Ontario

Barrie Presbyterial—C.G.I.T., Bracebridge. Leaders, Mrs. Fred Boake, Box 473; Mrs. Clive Brown, Box 300.

Bruce and Owen Sound—C.G.I.T., Port Elgin. Leader, Mrs. Gibson Goar.

Chatham Presbyterial—C.G.I.T., Wallaceburg. Leader, Miss Vera Brownlee, 321 King St.

Hamilton Presbyterial—Mission Band, St. Columba, Hamilton. Leader, Mrs. S. M. Gordon, 56 Cope St. N. Boys' Explorers' Group, St. Columba, Hamilton. Leader, Rev. S. M. Gordon, 56 Cope St. N.

Kingston Presbyterial—C.G.I.T., Trenton. Leaders, Mrs. W. H. Colterjohn, 66 Catherine St.; Mrs. G. R. Williamson.

Lanark and Renfrew Presbyterial—Mission Band, St. Andrew's, Cobden. Leader, Mrs. Henry P. Baak, Box 74. Mission Band, St. John's, Wolftown. Leader, Rev. Henry P. Baak, Box 74, Cobden.

London Presbyterial—C.G.I.T., Alma St. Church, St. Thomas. Leader, Miss Frances Davey, 131 Redan St.

Orangeville Presbyterial—C.G.I.T., Ospringe. Leader, Mrs. A. Harris, R. R. 3, Acton.

Paris Presbyterial—Girls' Group, Simcoe. Leader, Mrs. John Wright, 103 Lot St.

Sarnia Presbyterial—Meadow Lea C.G.I.T., Sarnia. Leader, Miss Evelyn Walker, 346 Davis St.

Stratford Presbyterial—Mission Band, Mitchell. Leader, Mrs. C. Moses.

Toronto Presbyterial—Girls' Auxiliary, Oakville. Leader, Miss Margaret Douglas. C.G.I.T., Port Credit. Leader, Mrs. Lloyd B. Wagg. Girls' Group, High Park Church, Toronto. Leader, Mrs. R. Manning, 132A Howard Park Ave. C.G.I.T., Westminster Church, Toronto. Leader, Mrs. M. Grieve, 61 Ferrier Ave. C.G.I.T., Wychwood Church, Toronto. Leader, Miss Bernice Beatty, 62 Concord Ave. C.G.I.T., Willowdale. Leader, Miss Margaret Wilson, 47 Wentworth Ave., Lansing.

Quebec

Montreal Presbyterial — C.G.I.T., Campbell Memorial Church, Montreal. Leader, Miss Mary Ferguson, 2376 Beaconsfield Ave. C.G.I.T., Chinese Church. Leader, Miss Muriel Judd, 3429 Ste. Famille St.

Saskatchewan

Prince Albert Presbyterial—C.G.I.T., (2 groups), Meath Park. Leader, Mrs. Frank.

Saskatoon Presbyterial—Children's Band, Wilkie (reorganized). Leaders, Mrs. W. J. Blew and Mrs. R. D. A. Currie.

TREASURER'S STATEMENT

December 31st, 1946

RECEIPTS:	
Refund from Workers re Refresher Course	$ 54.45
Mrs. Thomas Bell, Toronto	10.00
A Friend, Christian Literature	50.00
A Friend, ''Mackay Memorial Hospital''	200.00
Payment on Rocky Mountain House Hospital Account	31.00
Life Membership	13.83
Transferred from Special Fund	1,148.17
Received Income Tax	464.88
Received from Saskatoon Residence	400.00
Ladies' Aid, Benalto, Alberta	5.00
St. Paul's Y.W.A., Victoria, B.C., ''Miss Ellen Douglas''	5.00
PROVINCIAL GIVINGS:	
Alberta	2,249.45
Alberta, Supplies	96.50
British Columbia	3,525.00
British Columbia, Supplies	46.27
Manitoba	1,918.89
Manitoba, Supplies	13.50
Ontario	46,600.00
Ontario, Supplies	2,559.36
Quebec	6,152.43
Saskatchewan	2,472.16
Saskatchewan, Supplies	48.20
	$68,064.09

DISBURSEMENTS:	
Weirdale Hospital	$ 10.00
Chinese in Canada	807.75
Indian Schools:	
Birtle	158.48
Birtle, Government Grant	2,046.35
Cecilia Jeffrey	162.61
Cecilia Jeffrey, Government Grant	2,223.87
Mistawasis	45.00
Supplies	189.12
India:	
Bhil Field	5,202.00
Jhansi	4,123.55
British Guiana	130.00
China	200.00
Publications	895.94
Deaconesses	953.58
Organization	1,063.38
Christian Literature	112.60
Children's Centres, Montreal and Vancouver	384.09
Missionaries' Expenses	95.28
St. Margaret's Girls' Centre	372.70
Student	15.05
Rehabilitation Committee	87.00
Candidate	98.00
Administration	927.78
Exchange	6.19
Insurance	12.00
Hungarian Paper	500.00
Visual Education	823.40
Transferred to Overseas Trust Fund	2,145.46
Paid Income Tax	463.08
	$24,254.26

RESERVE FUNDS:

RECEIPTS:

Sustaining Fund—	
Interest	$ 318.16
Overseas Fund—	
Interest	141.07
Transferred from General Fund (Money returned from China)	2,145.46
Legacy Fund—	
Interest	234.33
Estate of Mrs. John Neville through Kannawin Auxiliary, Hamilton.	100.00
Payment on Toronto House	25.00
Ernest Wylie Memorial Fund	300.00
Estate of Dr. Jessie MacBean	1,000.00
Special Fund—	
Interest	136.77
Pension Fund—	
Interest	218.63
Missionary's Annuity Rate	20.00
	$4,639.42

DISBURSEMENTS:

Special Fund—	
Children's Centre, Vancouver	$1,148.17
Legacy Fund—	
Interest on permanent endowments sent to Bhil Field, India	118.50
Sustaining Fund—	
Interest transferred to Peace Thanksgiving Fund	917.42
Overseas Fund—	
Mrs. James Dickson	50.00
	$2,234.09

PEACE THANKSGIVING FUND:

Receipts—	
Knox Church, Guelph	$ 23.30

(Mrs. Daniel) Helen M. Strachan, *Treasurer.*

(A Bible Society secretary in India tells of a conversation he had on a train.)

"In crowded trains in India to-day one rarely escapes being subjected to a fusillade of questions, but the spirit of camaraderie which generally prevails makes it easy to tolerate the scrutiny into one's occupation, credentials, affiliations, etc. I wound up my 'apologia' as a Bible Society secretary by stressing the fact that the Society was engaged in the task of nation-building in the best sense, especially when it did not hesitate to work among the depressed classes and help to restore to them their 'soul' and their dignity as men. One of the passengers—a cloth merchant—readily agreed with this statement and instanced how he had been struck by the cleanliness and bearing of a customer whom he knew to be a member of the despised classes. He accordingly asked him if he was a Christian. The man said 'yes' and added that because of this fact he no longer lived in ignorance and degradation to be victimized by the caste-Hindu."

—*God's Plenty.*

Vol. XXIII APRIL 1947 No. 4

THE GLAD TIDINGS

Easter Day

O Happy, Holy Easter!
The Bright Star of the year,
On which our Gracious Master
Hath put away our fear.

Great Day of holy gladness,
Great Day of hope and light:
Subduing all our sadness:
The doubts and fears of night.

Great Day of holy splendour:
Great Day of joyous calm:
Our praises let us render,
In praise and prayer and psalm.

—*A. G. A. Paine.*

The Women's Missionary Society
of the
Presbyterian Church in Canada
Toronto 1

Women's Missionary Society, W.D.

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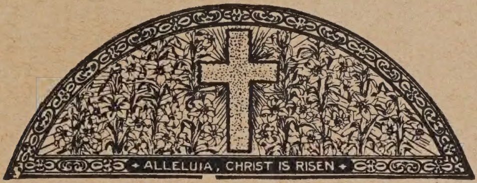
The Glad Tidings

Vol. XXIII **TORONTO, APRIL 1947** **No. 4**



As it began to dawn came Mary Magdalene, and the other Mary . . . and the angel said unto the women, Fear not; I know that ye seek Jesus who hath been crucified. He is not here, He is risen! . . . Go quickly, and tell his disciples . . . And as they went to tell his disciples, behold, Jesus met them . . . Then said Jesus, Go tell my brethren . . .

And when the disciples saw him, they worshipped him . . . And Jesus spake unto them, saying, . . . Go ye and make disciples of all nations.

EDITORIAL

On March 12th word was received that Mr. and Mrs. Dickson, Miss Douglas and Miss Taylor, who sailed from San Francisco on February 14th, were in Shanghai, where they would have to remain until it was possible to go on to Formosa.

The Rev. Joseph Muchan and Mrs. Muchan, Miss Irene Stringer and Dr. Elizabeth Thurrott of Jhansi have returned to Canada on furlough.

The sympathy of members of our Women's Missionary Society goes out to the Rev. M. F. and Mrs. Leung of Victoria in the death of their daughter Eunice on February 5th.

Responding to the need for medical help in the Bhil country, Dr. Anna Martin came early in February to work with Miss Ruth Buchanan among the Bhils of the jungles. Retiring from her work in Nagpur, where she has rendered outstanding missionary service at the Mure Memorial Hospital (Church of Scotland), of which she had charge, "the largest missionary hospital in the Central Provinces", Dr. Martin wished to continue work in India and our part of the Bhil country is indeed fortunate in having the benefit of her experience and ability in helping to extend health work among the people of the villages.

In a letter sent back from Honolulu, where the ship on which Mr. and Mrs. Dickson, Miss Douglas and Miss Taylor were travelling to the East, was to stop for a day, Mr. Dickson tells of a pleasant voyage so far, with the weather growing continually warmer on that southern route from San Francisco. He writes: "A group of young people from one of the San Francisco churches stood on the pier playing accordions and other instruments and singing Christian hymns until the boat moved out into the bay and away from the sound of their voices. It was a fitting 'send-off' for the many missionaries who were on board. As the ship moved out towards the Golden Gate we could hear them singing, 'God be with you'.

"A large group of Presbyterian missionaries are on board, and about an equal number of C.I.M. missionaries, as well as a scattering of many other denominations. We have enjoyed the fellowship of some of these fine Christian workers whom we did not know before. One young man . . . is going to China, where he has a large truck equipped with a sound system for outdoor meetings; he is to distribute 1,000,000 Gospels to the Chinese Army units and preach to them at each centre. Another man is a specialist in radio, and he is working on a plan for setting up two 10,000 watt systems for preaching the Gospel in all the dialects of China. Here is another young man going out for the first time, to set up a Visual Education organization for North China; he has a large stock of fine equipment with him. It is encouraging to meet such men who are up to the minute in their methods and are planning big things.

"A group of us have organized a daily children's service for the ship, and we are having a fine time with it.

"We want to take this opportunity to thank the Women's Missionary Society for their understanding, encouragement, and support for the work in Formosa. . . ."

The interest of Mrs. L. Watson of Kenora in the Indian girls of the Cecilia Jeffrey School took a very practical form when, after consultation with Mrs. Pitts and Miss Carruthers, the nurse, she undertook to give a course in Home Nursing and First Aid for the senior girls. She had been a nurse, and for several years matron of a large hospital. She uses the Red Cross manual, and also takes practical work that will help the girls in their homes on the Reserves. For special subjects she has enlisted the help of others, for instance bringing out High School teachers of dietetics and physical training, and a dentist. The classes, which are held every Wednesday evening, are most interesting to the girls, Mr. Pitt says; and all enjoy the sing-song after the classes—Mrs. Watson has also been teaching the girls singing.

The interest shown by Mrs. Watson and the valuable work she is doing for the Indian girls is deeply appreciated by the staff of the Cecilia Jeffrey School and all who are interested in the welfare of the girls and their families on the Reserves.

A news item that came to Mrs. Dickson from British Guiana tells of the success of one of their Berbice boys. As a result of the University of London examinations Damodar C. Panday of New Amsterdam, a 19-year-old student at Queen's College (British Guiana), was awarded the Guiana scholarship for 1946—£1,000 to enable him to continue his studies at an approved university abroad. The successful candidate, the first from Berbice to win this scholarship, attended the Albion C. M. school and the Berbice High School, in 1943 being granted his Cambridge School certificate and a scholarship entitling him to a three-year course at Queen's College. Mr. Panday, who has been on the staff of the Corentyne High School, was planning to study medicine.

Easter Carol

O Earth! throughout thy borders
 Re-don thy fairest dress;
And everywhere, O Nature,
 Throb with new happiness;
Once more to new creation
 Awake, and death gainsay,
For death is swallowed up of life
 And Christ is risen to-day!

Let peals of jubilation
 Ring out in all the lands;
With hearts of deep elation
 Let sea with sea clasp hand;
Let one supreme Te Deum
 Roll round the World's highway,
For death is swallowed up in life,
 And Christ is risen to-day!

—George Newell Lovejoy.

The Peace Thanksgiving Fund

By Mrs. Daniel Strachan

THE members of our Women's Missionary Society who gave so generously to this fund will be anxious to know what disposition has been made of the interest.

As yet we have not had a full year's interest from this fund as the largest amount came in during the last months of the campaign and then had to be invested.

The following bursaries have been given:

Student at the Ontario Agricultural College	$100	
Furloughed missionary, for refresher course	100	
Six girls from the Tyal tribes, Formosa....	66	a month
Two girls from Jhansi	200	
Ukrainian boy	30	

A word of explanation about these. The first was given at the request of the Board of Missions and on recommendation of a Presbytery. The second was for one of our missionaries from India, now taking a course on rural work; more may still be required. The third is for six girls from the Tyal tribes now at the Mackay Memorial Hospital, Formosa, to take nurse's training. After a few months they will earn something, but in the meantime each requires a bursary of $11 monthly. The fourth is for bursaries for two girls from the Jhansi Girls' School who are at Ludhiana Medical College taking nurse's training. One is Pushpa Moti Lal, a daughter of the Jhansi pastor, and the other, Barbara Joshua, is a daughter of one of Dr. Wilkie's first workers in Jhansi. A special gift was given for these girls in appreciation of Miss Stringer's work or another $100 would have been required from the fund. The fifth bursary of $30 is interest on a bond in use for some time and now by order of the Council put in the Peace Thanksgiving Fund. This, by the terms of the legacy, must be given to a boy of foreign extraction and it is this year given to the son of an elder in one of our Ukrainian congregations.

Other requests are under consideration and will be announced later.

Miss Froendt speaking at a luncheon gathering of the Women's Inter-Church Council of Canada:

— We can help towards a spiritual revival in France and other countries of Europe by helping to ensure the physical revival of the people. We can speak to their hearts by sending food and clothing to those in desperate need. ''Faith, hope, charity, and the greatest of these is charity—and sometimes charity has to take the lead so that hope may be reborn.''

Miss Margaret Wrong Speaks to the Women of Canada

This address by Miss Wrong, Secretary of the International Committee on Christian Literature for Africa, was broadcast across Canada on February 20th, in connection with the observance of the World Day of Prayer.

FOR twenty-five years women across Canada have joined together in observing the World Day of Prayer and in so doing they form links in a chain of thanksgiving and intercession that encircles the earth. Those with whom we join in prayer are of many races and nations, speaking many different languages and following many different ways of life. They meet in great cities and in lonely places, in the white cold of the far North and in the burning heat of Africa and the East. They come together in countries ravaged by war, hunger and misery, and in happier lands. From sunrise to sunset these Christian women the world over will unite in supplication, ‘‘make level in the desert a highway for our God’’.

Whatever their race or circumstances those who meet together are one in the conviction that prayer is a channel between God’s grace and the world which so sorely needs it; and they believe that those who pray can be used as transmitters of the saving and enabling love of God without which the vision of One World cannot be realized.

Through the years those who meet together on this Day of Prayer have made an offering of thanksgiving which is dedicated to the spreading of the knowledge of that saving and enabling love. The greater part of that offering in country after country is devoted to helping with the provision of Christian literature as a means to this end.

In 1946 the Canadian offering aided the provision of Bibles and other literature in Canada, Europe, China, Korea, Japan, India, Latin America and Africa. This year from country after country comes word that the demand for literature is greater than ever before. From Japan we hear that there is need of a vast quantity of Bibles, and similar news comes from Europe and other lands. In Korea, where there was no printing for almost five years, books of all kinds are required. The need in China is as great as is that country. In India demand exceeds supply. In Africa many men learned to read in the Forces and civilians, both men and women, are learning, as well as children in school. Campaigns to banish illiteracy are in progress there and in less than a month adults can learn to read the language they speak. The motto of one literacy campaign is "Let the Blind See"; and the people are teaching each other to read, and singing this song in their own tongue:

In the early hours of morning
In the country of the Blind,
The mist is dispersing, my people arise.
Let the blind see, let the blind see;
Let us help our fellows that all men may have sight.

Books are bought as soon as they appear and people ask for more. Literature in languages spoken in the homes of the people is urgently needed for whole families that learn to read, especially Christians who need the written word to fortify and deepen their faith. There is a growing demand from women for books, pamphlets and periodicals. In West and East reading-matter which would help to build up Christian family life must be provided and many efforts are being made to do this through Christian Home Movements. Books are needed for people of all ages, from children to grandparents, and these have to be made available in many languages and at prices all can afford. In Africa there is a Home Library at two cents a booklet, which includes many subjects: Bible readings, family worship, health, the care and bringing up of children, management of the house, the use of money, co-operation, citizenship, biographies, stories, and allegories. To provide such a library at two cents a booklet requires assistance, for the price charged does not cover the cost. Help has come for this from the Day of Prayer offering, and a Home and School magazine is also assisted which is used as an insert in a number of local magazines, and also has an independent circulation. These few examples can be multiplied many times in many countries.

We are faced with a great opportunity of prayer in action in this field of Christian literature. In all lands demand exceeds supply and by increasing supply the Christian women of Canada can help to "make level in the desert a highway for our God". For through the written word can be spread the good news of His enabling love and power through which the vision of One World can be realized.

During the war, before American forces bombed New Guinea, airmen dropped leaflets warning the people of New Guinea to go to the hills while the Japanese were being driven out. Later an American soldier said to one of the people, "What good does knowing how to read do you?" The man answered, "We read your letters from heaven. Being able to read saved our lives."

—*Listen.*

Dr. Latourette at the School of Missions

Some notes from four lectures on "The Christian Outlook"

IN January Dr. Kenneth Scott Latourette, Professor of Missions and Oriental History in Yale University, delivered the Powell lectures for 1947 at the Canadian School of Missions. His theme was "The Christian Outlook for the Human Race", and in his five lectures he spoke on The Historical Perspective; The Outlook for Eastern and Roman Catholic Churches; The Outlook for Protestantism; The Eternal Gospel; Next Steps and the Far Outlook.

The great issue, Dr. Latourette said, is the future of the Christian faith and the Christian Church. Is Christianity to go on? To this his answer was, "Yes, emphatically!" Other religions have risen, often spread over large areas of the world, developed great systems of thought, then ceased to advance, gradually showing less vitality and beginning slowly to die. Zoroastrianism, for instance, has almost disappeared, as has Manichæism, after about 1,300 years. Buddhism, which spread rapidly for about 1,000 years and gained a strong foothold in many countries in the East, has been slowly losing ground during the last six or seven hundred years. Very similar has been the history of Confucianism. And, as he sees it, Mohammedanism, too, after spreading rapidly for seven or eight hundred years, is slowing down.

Quite the contrary has been the history of Christianity. It has shown, Dr. Latourette said, an amazing ability to survive the collapse of civilizations with which it was associated; it suffers temporarily, then the Gospel, released in fresh power, goes on, often in unexpected places —and that is without parallel in the history of religions. Always the Christian faith goes on with growing power, as shown in its influence on mankind, in geographical extent, and in the new movements it inspires.

It is sobering, the speaker said, to reflect that some of the colossal ills of mankind, such as war and the slave-trade, existed in areas that had been longest under Christian influence, that Christianity died out in areas where it was once strong, that it has as yet made no very marked headway against the great religions of Confucianism, Hinduism, Islam, although there have been great gains in India among depressed classes and animistic peoples; that the Church itself has been torn by bitter animosities, and the life and witness of its members have come far short of what they should be. Yet there has been progress. The most hopeful attacks against the ills of the world have been inspired by the Christian Gospel and come from within the Christian Church; we have the beginnings of international law and justice, the creation of the

League of Nations, and the United Nations, and the Charter of the United Nations, and like the Red Cross and other organizations concerned with the welfare of the people, these are largely the work of Christian people. Christians are not, like Sisyphus, constantly rolling back a stone which rolls down again. Progress is being made. The Christian Church has continued to grow, and to become more deeply rooted in new areas, with a vigorous, growing leadership, and Christians are coming together as never before. From the Younger Churches in India, China, Japan and Africa are coming splendid Christian leaders—and ''the whole world Church is the richer for them.''

The great missionary movement of the nineteenth and twentieth centuries was something new in Christian history, when for the first time the spread of the Gospel became the task of the great rank and file of Church members and large numbers took on themselves responsibility for missionary work among other people. New movements, such as the Sunday School, the development of the Y.M.C.A. and Y.W.C.A. and lay evangelism, mainly within Protestant Churches, are evidence of life; because of these and the more rapid growth of the Church and the spread of the faith through Protestant missions, Dr. Latourette finds that ''increasingly the main stream of Christianity has been moving through Protestantism,'' rather than through the Eastern Church or the Roman Catholic Church, in spite of the numerical strength, the wealth and the temporal power of the latter. More and more is the main body of Protestantism coming to be on this continent, but it is imperilled by the wealth of these countries, by our pride, and by the religious illiteracy of many nominal Christians. ''Will Protestantism be true to the Eternal Gospel?'' He is hopeful, for he is convinced that there is a strong determination among leaders and members to hold fast to their Christian heritage and the truth of the Gospel.

Just as out of the suffering of Christian groups in Europe during the Thirty Years' War there came new spiritual life to the Churches in England and elsewhere, it may well be, Dr. Latourette said, that from the European Churches and the suffering people there and from those in Asia ''may come fresh tides of power that will strengthen our Churches in North America''. In fact, that is already happening, he said. ''In many ways Christians are reaching out and attempting to spread the Gospel in this day and generation.''

''We cannot tell when God's Spirit will speak—and how; but as Christians we must lay ourselves open to the work of His Spirit.'' The Great Commission is still: Go therefore and *make disciples* of *all* nations, baptizing them . . . *teaching them to observe all things* whatsoever I have commanded *you*—teach all mankind all Christ taught, among other things to observe the Sermon on the Mount. The ecumenical movement—the whole world-wide Church—must be strengthened, the drawing together of Christians, not for the sake of visible organization but in true Christian unity. ''By this shall all men know that ye are my disciples, if ye have love one to another.'' Organization may help that or may hinder it. Christians should study the Bible more seriously, associate themselves with those of other communions in Christian fellowship and prayer, that the Kingdom may come. If we really pray that prayer, it means we do whatever is in our power and use what God entrusts to us to make that come true, believing that God will bring it to pass. All, young or old, are young in the Christian faith, and to do nothing, because of middle or old age, is to deny that faith, Dr. Latourette declared. Of Dr. John Mott, in his eighty-second year, a young man said, ''Now he has the power to inspire youth.'' Whatever our years, we can grow in knowledge of God and the love of God and get a deeper understanding of His Will. That is the important thing in life, not the number of committees one is on or the number of sermons preached, but how far one submits to the Will of God and becomes more like Christ.

Protestantism is not necessarily the final form of the Christian faith. ''The great challenge to us is: Can we be so true to the Christian heritage that the Eternal Gospel can go on? Can we so open our hearts and lives to that Gospel that it will go on, not because of what we do but because of what the Spirit of God can do through us?''

O Ye whose hearing once was blest
  With gentle words of sin forgiven,
Whose glad and grateful hearts confessed
  The holy peace of God and heaven;
Yield not in doubt to faithless ways,
  Nor think the early rapture vain,
Recall the joy of former days
  And lift your hearts in hope again.

As sweet as morning's primal glow,
  As true as the returning Spring,
The breathings of the spirit blow
  On those that wait His visiting.
The light can bless you as of yore,
  The secret word your soul inspire,
God hath revivings yet in store,
  The breath, the vision, and the fire.

And He who once did heal and tend
  The weary folk of Galilee,
Is walking now the roads we wend
  As strong in love and sympathy.
Let us extol His wondrous grace,
  And serve His cause with zeal renewed;
Quickened to run a better race
  In faith, and hope, and gratitude.

—T. G. Snoddy in *Life and Work.*

At Jobat Hospital

Miss McConnell writes of two aspects of work in the hospital at Jobat on the Bhil Field, Central India (November 20th, 1946).

Teaching through Pictures

THIS evening I came down to the hospital to give penicillin to two patients. When walking through the women's ward, which is nearest the office, I had to make my way through children who were crowding into the ward. Acting as if I were very much surprised to see them, I asked them why they had come. Several of the little girls, looking rather disgusted, said to me, "Don't you know there are pictures to-night?" Then the children began to sing and before long others had come to join in the singing—this is usually a signal for other people to come. A favourite song for these evenings is "Raja Yisu Aya" (King Jesus has come) and the verses tell why He has come, until the whole Gospel story is told. The ward fills up quickly as patients with their relatives, Christians, people from the village and others come in, for the news that there is going to be a picture soon spreads and the people gather quickly. At 8.30 the Doctor Sahib comes in and all is ready for the picture to begin. Usually a compounder or one of the Christian men tells what the picture will be before it appears on the screen. If you could hear the children you would know they were enjoying the demonstration of face washing and the other lessons in cleanliness which was the first film this

Jobat, part of hospital to left, Dr. Quinn in foreground.

evening. Of course, the face washing is done very differently here in India when the children take a little water in a cup or tin and splash it on their faces, with not much concern for their neck or ears. The second film was another Red Cross one, demonstrating First Aid. Last week we were shown different methods of lifting people who had been injured, methods of cleansing wounds, etc., but this week there was a good demonstration of saving a person from drowning and bringing him out of the water. The people from the State Dispensary and others from the State offices seemed to enjoy this. The third and longer film was entitled, "The Ministry of Healing", or "I am the Way". It is a very fine picture, showing Jesus healing the halt, the lame and the blind. The expression on the face of Jesus, and the expressions on the faces of those who have been healed, is enough to break down the hardest heart. Not only have people come for healing in their bodies but some, too, are waiting for the touch of the Master on their spirits, and for the Life which He alone can give. The compounder explained the picture and then applied it to the need of to-day. Before dismissing the people, the Padre led in prayer. Pictures are shown each week with the hope and prayer that some hearts may be opened to the message and others may be led to accept Christ in this way. (There is a committee under the auspices of the National Christian Council of India to promote Audio-Visual education that send out films and film strips. They are planning to produce here in India, with Indian background, films and film strips on Bible stories, health and Christian home improvement.)

Miss McConnell

New Nurses Receive Their Caps

Usually the preliminary course for nurses is three months, but this year an extra month was added to give the nurses a trial on the wards. There was great excitement among the nurses when they were called to the office for an interview before being measured for their uniforms. . . . It was with great difficulty that we had obtained the cloth for their uniforms; indeed, had it not been for a little forethought some time ago no cloth could have been got. November 14th dawned bright and fair—one usually expects it to be fair in November, but two days before our capping ceremony we had very heavy rain, so heavy that we feared Miss Douglas, who was to address the girls, might be held up by the rivers. However, on Thursday afternoon she arrived, bringing with her some of the relatives of the nurses concerned. Wanting the service to be right in the midst of the patients, we practically cleared one of the big wards, and foliage plants from the bungalow and a few pots of chrysanthemums made it look cheerful and gay. When the people were all in their places Miss Scott began to play the organ and ten nurses came in procession through the second ward—five intermediate nurses carrying the caps for the new nurses and the five ''little sisters'' dressed in their bright blue uniforms and white aprons.

Dr. Quinn presided at the meeting, which was opened by the singing of the hymn, ''We praise thee, O God.'' This was followed by prayer led by one of the young men who had recently returned from the Jhansi Bible School and was helping in the hospital. Dr. Quinn read the Scripture, and after the singing of the hymn, ''Where cross the crowded ways'', spoke to the nurses briefly of the new responsibility being placed on them. He then received them officially into the school. The capping ceremony followed, and for this I was responsible. After pointing out to the nurses that putting on a uniform and cap did not make a nurse and reminding them of Florence Nightingale and the example she had been to nurses down through the years, inspiring and encouraging those who chose nursing as a profession, I asked the ten nurses to stand, and the ''big sisters'' pinned the caps on their ''little sisters''. In asking the intermediate nurses to pin the caps on the juniors, I said, we were placing a new responsibility on them and expecting them to lead their little sisters in the right way. I had a special word, too, for the newly capped nurses about meeting problems and temptations, and facing the irksome tasks as well as the pleasant ones, and reminded them of the verse in Matthew, ''The Son of man came not to be ministered unto but to minister.'' The nurses then repeated the ''Florence Nightingale Pledge'', after which the Padre prayed specially for the new nurses. As they sang ''O Master, let me walk with Thee'', the hymn chosen by them, my prayer and desire for them was that that might indeed be the prayer of their hearts. Miss Douglas, addressing them as her ''Bacchas'' (children), because she had taught them all from the time they were small, brought a very timely message and a most profitable one, telling them how glad she was that they had chosen nursing as a profession and pointing out the opportunities they would have for serving their Lord and Master. The service was closed by the singing of the nurses' special chorus, ''The Hallelujah Chorus''.

The people were invited to go into the other ward to see posters that had been made by the nurses as part of their class work, illustrating the spread of disease and preventive measures used, and a second group illustrating different food elements, vitamins, etc. The posters, which were gay and colourful, were judged by Dr. Quinn and Miss Douglas, and prizes were given later to the winners. The big item on the programme for the children was the invitation to the Nurses' Home, where tea was to be served. Carrying their tins, of all sizes and descriptions, they simply fled and were soon happy "drinking tea".

. . . The thoughts of many of you will be turned towards India these days and you may be wondering how the missionaries are faring in these days of riots and disturbances on every hand. Here in our jungle home we might as well be in Canada as we get the news in the newspapers as you do and we hear the radio. Apart from being short of supplies, and having difficulty in getting supplies in from the cities, we do not get many repercussions from the disturbed areas and we know very little about them unless we go out to some of the bigger cities where we not only hear but see what is going on. . . . How wonderful it is to know that no matter what the conditions are our Heavenly Father watches over us and "It matters to Him about us".

From Miss Hermanson, Mackay Memorial Hospital, Taipeh, Formosa (January 9th, 1947).

— The hospital continues to improve and the patients increase in number. We now have an eye doctor and, although there is very little equipment for her, she is kept busy. . . . We now have uniforms for the graduate nurses, the doctors' gowns are being made, and we hope to get cloth for the student nurses' uniforms soon. A Chinese nurse comes for an hour twice a week to teach them Mandarin. We now have six girls from the East Coast, and they began the nursing course at the first of the year, and are beginning to help on the wards.

From August 20th, when that work was begun, till the end of 1946, there were 1,459 out-patients—5,379 visits in all. While the first in-patients came on September 20th, very few could be admitted before November because of lack of linen and equipment—by December 31st 82 had been admitted. At that time there were three doctors on the staff, six graduate nurses, eight student nurses, and one dispenser with two assistants. A Biblewoman and an evangelist were carrying on work in the hospital.

Hunger

Miss MacMurchy of Jobat sent us this article written by Mrs. K. M. Paget of Bangalore, South India, where she is serving with the Ceylon and General Mission. For three and a half years Mr. and Mrs. Paget and their daughter were in the hands of the Japanese in the Philippines.

THE spectre of hunger glides noiselessly but certainly in the land of India to-day. As the terror of its hollow eyes is reflected in the soft brown eyes about us, our hearts turn over with compassion. How well we know that fear, stalking its prey silently, relentlessly! How well we know sleepless nights, tossing from side to side, wondering, planning, scheming how to stretch the short rations to a ravenous husband, the frantic casting about, like a trapped animal seeking a way of escape!

Hunger! How I loathe the thought of it! It eats inexorably away at the body, leaving gray, lifeless flesh stretched over the protruding bones. It attacks the nerves and the muscles until the slightest effort seems too great an exertion. It drags at the spirit and shuts out the beauty of God's green world, and reduces one's prayer life to one continuous moan for food. It undermines the mind and memory and leaves one dulled and apathetic—yes, and callous and unfeeling for the suffering of others. It awakens cupidity and feeds every lower instinct until the complacency and well-being of the well-fed is a taunt and a torment.

Only a year ago we ourselves were at death grips with this implacable monster. One short year is not enough for time to draw again the draperies of forgetfulness and indifference over our hearts. Only one year ago we saw with despairing eyes the ration of rice, our only food, being slowly but surely cut, day by day, until we knew that death was even then upon us.

Now it is our Indian brothers and sisters in the Lord who are facing famine with all India. How easy it is to say, ''God will provide'', ''I have not seen the righteous forsaken, nor his seed begging bread'', and to give them an encouraging pat and pass on, feeling that one has done one's duty.

Forsaken? No! But I have seen them—yes, missionaries of the cross, devoted and consecrated—slowly die of starvation. And since I have seen and know, I can never again turn away and ease my conscience with the thought, ''God will provide''.

God *will* provide. But He needs hands to do the work. He provided for us. How? Hundreds and hundreds of people the world round were praying. One hundred and fifty laddies risked their lives to leap from the skies to our rescue, while dozens of others sped across the water to snatch us from under the noses of the enemy. Thousands of our country's dollars were expended to effect that rescue.

God will work, but He must have the prayers, the lives and the dollars. It is for each of us to seek His will as to what He would have us give as our contribution.

"If a brother or sister be naked, and destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit?" (James 2:15, 16).—Darkness and Light.

* * * *

Miss MacMurchy writes in the same air letter (February 20th, 1947):

". . . In some places in India these days conditions are very bad. Here on our part of the Bhil Field prices of grain are higher than they have ever been, and people find it difficult to get enough for the minimum of food. Farmers who had any sort of a crop are not badly off. Debts are growing and growing. Stealing is always fairly general, but this year reports are that it is worse than ever. Last week a patient just recovering from pneumonia asked to be discharged because some of the family had brought word that grain had been stolen from his house. I asked him what he could do by going home. He said he could watch his house, and let the children work outside. . . .

* * * *

Writing to Miss Pelton (February 18) Miss MacMurchy adds:

— At present grain is not only high in price but scarce. Last year's corn crop was only fair, and the corn that is appearing on the market is extremely poor. Because of the unseasonable heavy rain rust has damaged this year's local wheat crop.

The Government estimate of the cereal grain required for an adult is half a *ser* (one pound) a day—this provides two meals. Half that amount is allowed for a child. Consequently, a man with a wife and four children should have two *sers* a day, or 60 *sers* a month. At the present price of corn, the cost of 60 *sers* of corn is Rupees 24, which is the average salary for the majority of our employees. Of course, there are other kinds of food to be provided, too, and fuel, and clothing.

Six Years in Yunnan

From an account of work in Yunnan written by Dr. W. H. Clark of Kunming (January 1947).

SIX years old this month! The Yunnan Mission of the Church of Christ in China feels like celebrating. An enchanting age, six. (Do you remember Christopher Robin's whimsical conclusion: ''So I think I'll be six now forever and ever''?) Old enough to have faculties sharpened and a sense of awareness, and to thrill to the world, yet still in need of direction, patience and support from one's elders.

In January 1941 three delegates from the General Assembly clambered over South Yunnan's mountains in the tin mining area: Dr. A. R. Kepler, whose missionary vision paved the way, together with Dr. Shoop and Dr. Oldt of the United Brethren Mission. . . . These three, with T. H. Wang of the Kunming Y.M.C.A., Paul Wu, evangelist, and W. H. Clark of the Presbyterian U.S.A. Board (then engaged in refugee student evangelistic work) laid the foundations of the Yunnan Mission. Constant air raids brought on fatigue, slowed down communications in a heart-rending fashion, delayed the arrival of reinforcements. The first Yunnan Mission Committee meeting was held in a village near Kunming, so that enemy planes could not disrupt its important planning; nearly half of the year's correspondence was written in ditches or out in the fields; early staff meetings were held in the cemeteries on the hills outside North Gate. Late in October 1941 the first tiny congregation of four met in an upper room in Kunming.

During the war this congregation grew to 100, to 150, to 200, mostly coastal refugees of the intelligentsia. Funds were given locally to buy land and erect a small but artistic chapel. Against its plain colour-washed wall a gold cross stands out in bold relief, with an intricate symbolic design of the interwoven ''vine and the branches''; in silver, against the brown background of the little pulpit, is pictured ''the sword of the Spirit which is the word of God''. These serve as constant reminders of our foundation. It has been thrilling to see the old Gospel proving itself once more in a new war setting out on the Burma Road. A self-supporting congregation of Chinese Christians took over full direction of the work, while the Rev. T. K. Chiu, a Cambridge graduate, gave an intelligent presentation of the message to thousands of weary, homesick refugees.

And now after the war? The majority of the coastal folk have gone home. But 60 to 75 worshippers regularly fill the little chapel, while 40 of their children form the nucleus of a growing Sunday

School. This small group still fully supports the work. A disproportionate share of the number are professional men and their families (there were nine doctors in the congregation last Sunday); yet now we are consciously reaching out to more and more local Yunnanese: students, merchants, housewives. Already the church has its own Christian primary school, with over 400 students, the great majority from Yunnan families. We regard this as our newest missionary opportunity. . . .

The enthusiastic Christmas services indicate a fine spirit and healthy growth. Five adults and eight children were baptized Christmas Sunday. And this church, not yet six years old, is our mother congregation! . . .

Some have asked what the war has done to Yunnan. Kunming, at the inner end of the Burma Road, became one of the leading bases of the terrible conflict. Every few minutes, day and night, a plane landed on its huge airfield. The city became the transportation centre for Free China, the vital link without which our ally would possibly have collapsed. . . .

Many Chinese will forget the war effort of others (so do we). That is human, even when it hurts. But the common man, the farmer, the peddler, the happily unorganizable John Does—they will remember. Only a little over a year ago 40,000 American service men were here, and now there are 5, the Graves Registration Team, taking care of the nearly 900 cross-marked graves on a hill above the sparkling blue of Kunming Sea. The real China will not forget!

We of the Church have many personal reasons for gratitude: the group of signal corps men who changed the apathy and suspicion of the anti-foreign Kienshui section, till the local people welcomed mission work at the end of the war, the Bibles, books, records and medicines they showered upon us, and the memories of home they brought. We are thankful they came, glad they can now go home. . . .

South Yunnan is the centre of the CCC field, for ours is the only church at work in the tin mining region of Kokiu and the pioneer field at Kienshui. . . . In Kokiu during the dark war years a church has built firm foundations. Sixty or seventy crowd the courtyard guest room, which is our chapel—street peddlers and engineers, old women from the Poor House and doctors, merchants and students. We Christians sometimes lose the significance of this miracle—our Saviour called to Himself people of such diverse and seemingly incongruous backgrounds. As I looked into the seared and wrinkled faces of ragged old women and contrasted them with eager youths in their clean, black modern dress, I realized that the same Christ not only could but is meeting their common needs. . . .

The Church has won the confidence of Kokiu to a heartening extent. Within the past week the local gentry have begged us to begin medical work, offering the use of a public building and the payment of a doctor's salary! Yet for the moment we cannot accept, as we are finding it nearly impossible to staff even our new Kienshui Hospital adequately.

"First-fruits" at Kienshui

Forty miles west of Kokiu lies the fertile plain of Kienshui. The first missionaries were chased out even before they had a chance to preach. Yet now we have a congregation of 75, and the only Christian hospital in south-east Yunnan, located in a spacious temple loaned us by the local gentry. Last Monday at midnight an emergency appendectomy was performed on our new operating table, separated by only a thin partition from the gaudy, neglected idols of another day. The surgeon was Dr. Helen Mackenzie (of Korean missionary parentage), newly arrived from Australia; the anæsthetist was Mrs. Gehman, Canadian Presbyterian nurse who was forced out of Manchuria by the Japanese some years ago; the nurse was a local Yunnan Christian girl; the patient was one of our own physicians, Dr. Chou. I recall the Easter service seven years ago, on a hillside above a refugee medical college, when it was my privilege to hear Dr. Chou's first firm confession of faith and to baptize her, the first CCC convert in Yunnan! And now years later she has returned to Yunnan with her husband, Dr. Hsing. (Ancient China is ultra-modern in that a woman in professional service invariably is known by her maiden name! Dr. Chou is Mrs. Hsing in private life.) They have heard the missionary call as clearly as anyone ever has. Thrusting aside other opportunities to serve in easier or more lucrative positions, they have come by choice to a primitive hospital in a pioneer field! They are the stuff of which a real missionary force is made.

Although the Yunnan Mission is only six years old, we feel we are almost of age when two of our own young people, much of their spiritual training gained in our own Bible classes and fellowship groups, return to lead our medical work. We have chosen Dr. Hsing as Superintendent of the hospital, and lately he has been doing much of the preaching as well. Nine new Christians are awaiting baptism! Can one remember difficulties when one thinks of this? Next month we hope to install our X-Ray, gift of the Friends' Ambulance Unit, and the only good X-Ray in all South-east Yunnan.

This month we are expecting to add to our Kienshui staff the Rev. and Mrs. Wen Nan-tou, he an experienced pastor who had his theological training in America, and the Rev. and Mrs. Malcolm Ransom, new missionaries from the Canadian Presbyterian Church. Many of you can imagine the thrill of gratitude to God we feel for new recruits after these years of starved isolation.

The Yunnan Mission Committee have also invited two experienced Chinese evangelists, the Rev. Peter Li and Miss Liu Fu K'uen. We are hopeful that with their arrival, and the return of the Rev. and Mrs. Ralph Coonradt (experienced missionaries of the Presbyterian U.S.A. Board now on furlough), we can open evangelistic work and a clinic in Shiping. This is the last outpost walled city on the plateau twenty miles west of Kienshui. We earnestly desire another foreign missionary couple for rural evangelism, particularly to reach the completely unevangelized villages which dot the plains of South Yunnan.

Kienshui, Our Pioneer Field

EIGHTEEN years ago the Gospel had never been preached in this wide area along the Kienshui River from the lake city of Shiping to the rail centre of Kaiyuan. The old walled city of Kienshui has been the cultural and educational centre of South Yunnan, as well as its largest centre of population. It has a North China atmosphere of spacious courts and temples; its opium smoking, its conservatism, its fertile farms, with two crops of rice, bananas, sugar cane and fruit of all kinds, its manor-like homes of the country gentry, made wealthy by Kokiu tin,—these characterize the district.

Mrs. Wu, an earnest middle-aged Chinese evangelist, went quietly to work here some fifteen years ago. She had to be very careful, so prejudiced were the local people. Her converts were largely among the older women whom she could more easily reach. Once a western mission thought to open work also, but before they could complete their building, there was a threatened riot, and nothing came of the plan. Five years ago Mrs. Wu retired to the Coast and asked the Church of Christ in China to carry on. Because of the war and inflation it was only last autumn that the challenge could be taken up effectively.

Now on the main street, just inside the towering East Gate, 100 to 125 people crowd each Sunday service. At a recent service 30 to 40 partook of Communion, while the back of the church, the door and the window were crowded with a hundred others who looked on, interested but quiet and respectful. A young business men's fellowship of 20 to 30 members meets one evening a week; there is a largely attended English Bible class, two evangelistic meetings a week, a women's meeting, a Sunday School, socials, etc. . . . .

Six blocks away, in a spacious temple with towering trees, beautiful courtyards and carved granite balustrades, our Christian hospital has been opened. It seems a miracle that God has cleared away insuperable obstacles. . . . Even this isolated section is being opened, and the Church of Christ in China evangelistic and medical work is being firmly planted in the soil of South Yunnan.

—*The Church* (Department of Inter-Church Information, Shanghai, September 1946.)

From Kienshui, South Yunnan, China, Mrs. Gehman wrote on February 9th:

. . . As I look back on the past year I realize it has been a time of much testing and proving. . . . Gradually this beautiful old temple has been whitewashed and painted and transformed to meet the needs of a hospital.

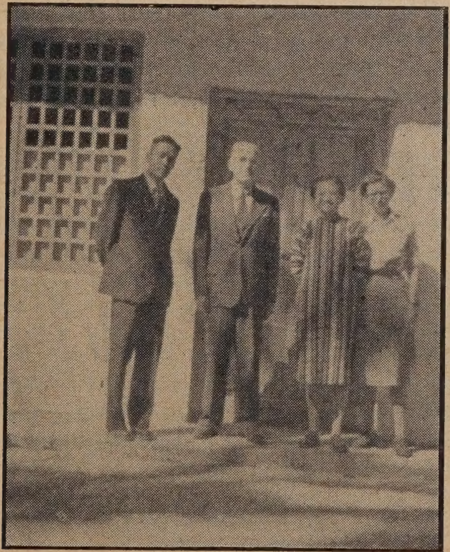
. . . But much is still to be done—beds and lockers are still in the making. We hope by early summer, however, to have beds for 30 patients and, most important of all, nurses to care for them. (At present, we have four girls whom we are training.) Yang Chun left

View from Mrs. Gehman's window at Kienshui hospital.

us to be a doctor in the army. Dr. Florence Huang left us to take a position in Kunming, and Dr. Hsing and Dr. Chou (his wife) and their little daughter Roselyn came from Szechuan—he is now Superintendent. Already steps have been taken to make it easier to do evangelistic work among the patients and we are hoping Pastor Wen will be able to help us. Dr. Helen Mackenzie left a month ago for language school.

Our church has seen changes, too. Mr. and Mrs. Wu went home to Canton on furlough in August and Mr. and Mrs. Teng have been carrying a very heavy load, in evangelistic and educational work, and have endeared themselves to all who know them. But Mr. Teng has been ill for two months, and is leaving to-morrow for Kunming, for X-Ray. Pastor Wen and his wife have come to carry on the work. The former, who studied at Yale, is very able and earnest. Last week Dr. Clark visited us, with Miss Wilson, our Mission treasurer, and he assisted at the baptismal service and at the Communion. What a joy to see eleven, young and old, baptized and accept Christ as their Lord and Saviour!

A request having come from Shih Ping, some 40 miles away, that we open up medical work there, Dr. Clark, Dr. Hsing, Miss Wilson and



Dr. Hsing, Dr. Clark, Dr. Chou,
Dr. Mackenzie

I went to that city last Tuesday night. Arriving at midnight with our bedding, cots, etc., we were fortunate in securing rooms in the station hotel—such as they were. In the room adjoining the one Miss Wilson and I had an opium-smoker was smoking. In the morning we made a tour of the city, and we two women might as well have been the Pied Piper again, for children followed us everywhere, calling out ''Ting Hao'', and sometimes clapping their hands. Dr. Hsing paid his respects to the city officials. We had in mind a place for our work when we have workers, medical and evangelistic, to undertake this new task. Truly the harvest is ripe, but the labourers are few. The city is, I think, about as large as Keinshui, and perhaps even more picturesque, with mountains closer, and many temples and pagodas, and a beautiful lake—an ideal summer resort, were it not for malaria. We returned to Kienshui on the early morning train, tired but better able to plan for the work ahead.

A YOUNG Hindu was baptized recently. He was disinherited and driven from the village. A special joint meeting of the elders of all the adjacent villages was called which formally excluded him from the caste, and resolved that he should be forcibly prevented from living and working in any of the villages, and that anyone who sheltered him should be similarly treated. His wife, who was willing to become a Christian, and his child were removed from him, and his father made a will which sought to exclude him even from the right to bring up his own child. A law suit was launched against him for the maintenance of the wife and child who had been taken from him. After some weeks of this approaches were made to him in various ways to let him know that everything would be restored to him if he agreed to renounce his Christianity. It was a critical time, both for him and also for the others who in their secret hearts are convinced Christians but have not yet dared to take the step of open confession.

He stood his ground quietly, and left no one in any doubt as to the ground he was standing on. The rest are still watching, and I think they are learning the lesson. The regular work of the Bible classes has gained in momentum after the first shock, and the relatives have so far come round that his wife and child are to be restored to him and the law suit dropped. It is still not possible, however, for him to return to his village.

—From a Church of Scotland Minister's
report, in *Life and Work.*

Prayer

O GOD, Who in the Gift of Thy Son Jesus Christ hast given to all mankind salvation and hope, we bless Thee for Him, for His life on earth, His death and His resurrection. At this Easter season we realize anew the greatness of that Gift, and we recognize our own unworthiness. In firm resolution we have so often determined to live in closer communion with Thee, and to serve Thee and our fellow men more consistently; but in the rush of everyday living we are apt to forget Thee and neglect Thy service. Forgive us, we pray. Renew a right spirit within us that we, through our lives, may point others to the risen Christ.

In humility and love we give Thee thanks for Thy great goodness to us—for provision for our material wants, for guidance and protection upon the journey of life, for strength and courage to face the problems of life. For Jesus Christ, our Guide, our Friend, and our Redeemer, we thank Thee.

Grant us, O Father, a new realization of the power of the risen Christ and a new vision of the work that we may do towards the extension of His Kingdom. Bless the Church in all her efforts to proclaim to the peoples of the earth the message of Thy love. Give wisdom and courage to ministers, elders, teachers and leaders in the Church. To the missionaries on their fields grant the assurance of Thy presence, and a faith that will enable them to go on despite discouragements. Make every member of Thy Church more faithful and more eager to do Thy bidding in all things, so that men and women who as yet know Thee not may be brought to a knowledge of Thy love for them and to a realization of their need of Thee. Strengthen the new Christians who have had the courage to take their stand for Thee, that they may learn more of Thy will and be able to remain strong in their new faith.

Especially do we pray for all those who are young. May they early hear the call of Christ, may they stand fast against the temptations that come to them, and may they be ready to follow Jesus into whatever service may be for the extension of His Kingdom.

Bless us now as we bow before Thee; may our hearts burn within us as we have communion with our risen Lord, that we may ever glorify Thy Name and walk in Thy paths.

In the Name of Jesus Christ our Lord, we pray. Amen.

Thou hast conquered in the fight,
Thou hast brought us life and light.—*Devotional Diary.*

A Missionary Message from the Prophet Joel

THE prophet Joel spoke to the nation when it was plunged into unbelieving despair by the devastation wrought by a plague of locusts of almost unexampled magnitude. He called the people to a fast of solemn repentance: ''Rend your hearts, and not your garments, and turn unto the Lord your God; God will restore to you the years that the locust hath eaten and afterwards He will pour out His spirit upon all flesh.''

What the Church needs more than anything else to-day is to lay to heart the words of another prophet, ''Not by might, nor by power, but by my spirit, saith the Lord''. The great revivals of the Church have always been characterized by a sense of dependence on the power of the Spirit, and its most successful winners of souls have been men who could say with all their hearts, ''I believe in the Holy Ghost.''

How is this power to be won? Joel says it is the way of repentance and prayer. Prayer, universal prayer, including the whole nation, even the children—that was the first condition of spiritual power. But there must be more than prayer. There must be repentance as well. ''Rend your hearts, and not your garments.'' It is not the outward ceremonial that brings God into our lives. It is the rent heart, the broken spirit, the cleansed soul. We must prepare our heart to seek the Lord, and having done so, seek Him with *all* our heart. Then this ancient promise shall be fulfilled in our experience: ''Ye shall know that I am in the midst of Israel . . . and my people shall never be ashamed.''

—From *The Goodly Fellowship of the Prophets*
by Rev. W. Mackintosh Mackay, D.D.

While somewhat better physical conditions (in needy countries of Europe) may be anticipated with the coming of spring, no general improvement can be hoped for until the harvest of 1947 is garnered and until transportation facilities over the entire continent are very much improved. Indeed, undoubtedly the winter of 1947-48 will still find resources very much depleted and conditions generally desperate. With demolished cities and destroyed homes, with churches and Christian institutions not yet restored, with equipment and staff below normal for both material and spiritual development, the need for reconstruction will undoubtedly extend far beyond the signing of peace treaties. But in the midst of these impoverished conditions the churches in many areas are working strongly, and even a spiritual awakening is being experienced in some quarters—not least in the student world. There is a growing concern in regard to the morals of the younger generation.

—*Ecumenical Press Service.*

About Manchuria

IN the autumn seven Church of Scotland missionaries returned to Manchuria to help restore the Church there. In December ''all had reached Moukden after devious journeys and received a great welcome from the Chinese.'' The general situation was reported to be improved since the Commission had visited Manchuria last April. In Shanghai Dr. Leggate had ''collected 130 cubic tons of medical supplies and equipment for the Manchurian hospitals, from U.N.R.R.A, the British Red Cross, and similar organizations.''

In an interview reported in *Other Lands* (January 1947) Dr. John Stewart, a member of the Church of Scotland Commission to Manchuria, says of conditions in that country.

''The latest word is that the millet harvest has been good. And U.N.R.R.A. has brought in flour. U.N.R.R.A. should bring in tinned milk also, for there's neither cow's milk nor butter in Moukden. . . .

. . . It's very cold. And coal, when I was there, cost two-pence ha'penny a pound. The price has probably risen. We used to reckon that a house needed twenty tons of coal for the winter. But with coal at its present price (about 28s. a hundredweight) the missionaries will have to occupy only one or two houses and huddle together. By living together like that they may be able to afford domestic help. Servants' wages have soared. They used to be paid £1 per month; the rate nowadays is £12. But there's one bit of better news. Electricity is now available. So the hospital and bungalows will have light at night. Electricity will be most welcome, because it will be used to pump water into the houses in Moukden. Moukden is bigger than Glasgow, you know. It was pretty terrible when people had to use wells dug in their gardens. And when you think that the hospital staff had to carry water in buckets for cooking and for treatments—!

. . . ''U.N.R.R.A. and the Red Cross helped (the hospital). Things were so bad in the hospital before help came that there were no bandages. The nurses and doctors used brown paper for bandages and lint. Just smeared ointment on brown paper and clapped it on.''

(As to the welcome that would be given the missionaries.) . . . ''Quite apart from the Church, the Civil Government will be delighted to have them back. Their coming will prove that the war's over. I think that the Theological College will be the happiest of all. The teachers there are destitute. Living on what coppers their wives can earn by keeping hens. And yet the staff are a fine lot; a great team. Mr. Ma Ch'ing Hsuan said to me, 'Our main problem is not financial but moral and spiritual.' They all want our missionaries—and especially as a spiritual tonic. Just to have them beside them as brethren in Christ.

(About the political and economic situation.) ''Well, you know that Manchuria was pretty well stripped of her industrial plant. And you know that it isn't too easy just now to be on the frontiers of Russia—with a civil war going on in your midst between Communists and Nationals. That's the situation the Manchurians are in.''

Dr. Stewart had just returned from Norway, Sweden and Denmark, where he had been trying to arrange to have the co-operation of the Scandinavian churches in China. The Danes promised a doctor for Moukden Medical College—and later a woman doctor, and the Norwegians had also promised help in higher education. The Scandinavians, he said, were ''very alert about the urgency of the situation in the Far East''.

From the Church of Scotland Commission's report on Manchuria:

— Perhaps it was not by accident that it was in the Easter season that we came back to the Church in Manchuria. On the first Friday in April we arrived in Moukden and passed through what seemed almost a derelict city, with its closed shops and destroyed buildings. On Sunday we entered the East Church, filled with men and women and children—900 of them—and were at once conscious of life, throbbing, eager life. In a day or two we were to hear how that life could not be contained within four walls, but was pushing out into the city and into the country round about, founding churches and preaching stations. Life triumphant through and over death—that is the story of the Church in this land through these four dark years—a story that has thrilled and humbled us. . . .

There is great cause for thankfulness that the life of the Church has been maintained as well as it has. The Church has suffered greatly, but there is enough vigorous life remaining in it to give great hope for the future.

Roughly speaking, the larger churches, which were able to have their own pastors, have been able to keep going, but many of the small village and country churches seem to have collapsed. . . .

In very few cases has it been possible for pastors to receive adequate salaries since the catastrophic drop in the value of Manchurian money. Many of the remaining Church workers are carrying on in abject poverty. Many are trying to make ends meet by keeping hens or bees or doing other kinds of part-time work. We were deeply impressed by the devotion of many pastors and evangelists who were remaining in Church work on starvation wages. Very many have had to give up the struggle. Some, however, gave up because they were disheartened rather than for financial reasons. . . .

WOMEN'S WORK

It has certainly been a very wonderful experience to hear story after story from our Christian women leaders in every walk of life—evangelists, doctors, teachers, housewives—of how, when in the midst of danger, when escape seemed from the human point of view quite impossible, they had cried to God, casting the whole situation into His hands, and how, immediately, they had experienced peace and confidence and had been led through to safety. ''Now we *know* that God is truly in our midst; that He hears and is available in every situation, and can take away our fears,'' they said. This proved fact of the presence of the living God in their midst, we feel, has been at the root of the strength and steadiness of women's institutions and of individual Christian witness.

There have been difficulties, of course, in every department of work, but perhaps it is on women's organized evangelism, which in the past has been at the very heart of the Church's work, that the sorest blow has fallen. In the Japanese-controlled United Church there was little place for women leaders in the scheme of things. Districts were broken up and parts of them consequently went quite unshepherded. Leaders were moved from one district to another. Senior and junior evangelists alike were constantly questioned and ill-treated by the special police. All religious meetings were suspect. The police followed the women on their visits to the homes of Church members and others, sat through their talks and listened to all that was said, or asked for a full report of the address to be handed in to the police office. Owing to the poverty of the country, salaries grew less and less, but those women stuck to the job in a truly splendid way.

A number are carrying on still. Others held on until in some cases they were literally starved out and in rags, and then in great sadness of heart had to give in. Some of them have married. Others have taken up midwifery in order to support parents or young brothers and sisters dependent on them, but are still working for the Church in spare time in an honorary capacity. In all departments of the Church's work it has been distressing to see how thin and ill many of the women leaders are looking, through plain starvation, and yet there have been no complaints. The women evangelists have undoubtedly suffered most of all in this way.

The Christian Front in China

"Can You Cure All our People?"

By the Rev. A. R. Crouch

I SAW the Prince asleep in the Buddhist temple before I met him officially. He was stretched out on a wooden bed which stood about a foot from the floor. The bed was rather more like a long low table, for it had neither springs nor mattress. The main padding between the Prince and the boards was a rich East Indian rug. The quilts with which he was covered were of brightly coloured and beautifully embroidered Chinese silk. Over it all an American army blanket! He did not awaken as we stood at the door to the room full of gilded images where he had spent the whole night performing full moon rituals. So we tiptoed away with plans to see him at his palace later in the day.

We met officially in his audience hall about noon. While palace attendants were busy bringing us ceremonial tea, Prince Kung's personal slave boy brought in a pipe with a slender four-foot stem. We sipped our tea while the slave boy rolled a cigar from native tobacco leaf, inserted it in the brass pipe bowl, and lighted it as the Prince puffed vigorously to maintain the glow. Prince Kung looked very much like my Chinese colleagues; same style of clothing, same skin colour, same black hair, same dark brown—almost black—eyes. In fact, he claimed a distant yet distinct relationship to the earliest Chinese rulers who had conquered the Pai-yi (bai-ee) people. The audience hall, the palace and the princely estate were all sadly run down although the architecture, carvings, paintings and landscaping were reminiscences of a proud and glorious past. (Chinese armies had been billeted on the Prince's estate during the Burma campaign.)

After the usual exchange of conversational courtesies we came to the point. Would he welcome the establishment of a Christian hospital and medical service for his people?

"Most certainly and gladly!" was the prompt reply. "All the tribes of this region, including the Kachin robbers, bow down to me. I agree. We need hospitals. Can you cure all my people?"

We answered that we could cure many and that we could cure soul sickness as well as body sickness. The conversation was long—the Prince was eager to verify from the American all that he had heard and seen during the war. "Is it true," he asked, "that you make the flying machines I have seen in the heavens? It has been said you also make large self-propelled carts with many wheels."

"Yes," I answered, "and in these machines we finish a two-day journey in one hour!"

He was amazed. I told him of the yearly death toll of our machines and it was my turn to be amazed at his answer. "Then it does not help to be modern, for machines kill as many among your people as malaria and plague kill among mine!"—implying unconsciously or consciously that the cure we offered him in the name of our Christian faith was something we should try out on our own civilization.

"Can you cure all our people?" A question from the lips of an unknown Prince of an unknown people in the tropical mountains of the China-Burma border voices the query of the ages. The way you answer that question determines your relationship to the sin of the world.

LITERATURE PAGE

Miss Louise A. Reith

As our study year on India draws to a close we would give you a final reminder of some supplementary books on India which have been listed on our Book List throughout the study year and of which some copies are still available at the original price. Owing to steadily increasing costs of publication book prices have risen markedly.

SALUTE TO INDIA is by Dr. J. Z. Hodge, a Scotsman who for over forty years worked in various parts of India, acquiring an intimate knowledge of the Indian people and the problems of Christian enterprise in that country, and who from 1930 to 1941 was Secretary of the National Christian Council of India. In the foreword to SALUTE TO INDIA Dr. Hodge says that the book does not "presume to be an exhaustive study of the Indian situation" but it was offered as a "tribute of respect to the Indian people" among whom he had lived and from whom he had received "unvarying kindness and courtesy". It was also offered, he says, as "a plea to my own people to acquaint themselves with the march of events in India and form their judgments in accordance with knowledge and understanding, re-enforced by respect and trust". What he set out to do both Indian and non-Indian readers agree Dr. Hodge accomplishes in his book as he tells of the country, its leaders, its problems and the place the Christian Church is taking and can take in that great land.

BEHIND MUD WALLS was first written in 1930 and then revised in 1946 for the India study year by Dr. and Mrs. Wiser, missionaries to India of the Presbyterian Church in the U.S.A. Having lived for extended periods in North India villages, helping pastors and teachers and their wives "to carry their Christian ministry to the whole life of the village folk", Dr. and Mrs. Wiser are well equipped to give an intimate and understanding picture of village life in India. This they do in BEHIND MUD WALLS as they tell how they lived in the village of Karimpur, made friends with the people of the village, and endeavoured by precept and example to show that Christianity enters into "all of life".

OUR COUNTRY IS INDIA is a symposium by young Indians and their leaders written during the closing years of the second World War and compiled by Rebecca Wells Loeffler, who had had experience working with Indian young people. In this book Indian young people tell of their country and what its young people are thinking and doing about some of the problems that concern not only them but young people throughout the world.

We would remind you of the biographies available in the *Eagle Series* of William Carey, Henry Martyn, Elizabeth Newman, Theodore Pennell, Frederick Booth-Tucker and Sadhu Sundar Singh, which fit in with the India study.

For prices see *Book List* on the inside of the back cover.

AUXILIARIES

Mrs. W. A. McLennan and Miss E. L. McClelland

Where Do We Belong?

SOME confusion has arisen throughout the Society in regard to Auxiliaries that were "Evening Auxiliaries" before the Evening Department was formed by the Council in September 1945. It was suggested that to avoid misunderstanding these Auxiliaries discontinue the use of the name "Evening" and choose for themselves a distinctive name as so many of the Young Women's groups had already done, such as "Mildred Soutar Auxiliary" of Erskine Church in Hamilton, "Edith Magee Auxiliary" of Elmwood, Winnipeg, and "Gwalior Auxiliary" of St. Andrew's, Calgary. This has been the practice in many Auxiliaries and saves confusion in a congregation that is building a missionary family from all age groups and departments.

The Evening Department consists of former Young Women's Auxiliaries where the majority of the members are over thirty years of age. Each group has the privilege of remaining in the Young Women's Department or going into the Evening Department if the age of the majority of their members warrants such a move. It is hoped that all these groups that are beyond the "Young Women" age group will see fit to report that they wish to be members of the Evening Department. Their decision should be reported to the Presbyterial Secretary at once, if this has not already been done, so that the new Evening Department will know what groups there are. If a group moves into the Evening Department, there may be an opportunity to organize a young group, and thus all the departments may be represented in "the family complete".

—*E. Luzetta McClelland,* Evening Department Secretary.

* * * *

First Evening Department Conference

May 30th, 31st, June 1st

This is to announce the first Conference of the Evening Department of the Women's Missionary Society (W.D.) within the three eastern Synodical Societies of Hamilton and London, Montreal and Ottawa, Toronto and Kingston (continuing the Provincial Societies of Ontario and Quebec).

This Conference is being sponsored by the Central Committee of the Evening Department within Toronto Presbyterial. The theme chosen is "What is a Living Church?" and the speaker will be the Rev. Kenneth McL. Glazier, Ph.D., minister of Glenview Presbyterian Church, Toronto.

Billets will be provided, probably in one of the University residences. The details of the programme are beginning to take shape, with plans for a banquet, a Church service, talks and discussion regarding the work of the Society and the Church, and all the things which go to make a week-end spent together so very worth while.

The Conference will be held in Knox College (with some sessions in the Canadian School of Missions) and will open on Friday evening May 30th and close Sunday afternoon June 1st. The registration fee, which will include billets, will not be more than $3.00.

If your Auxiliary has not received a letter about this Conference, kindly write to Miss Olive G. Grant, Room 800, 100 Adelaide Street West, Toronto 1, for information. Because this is a new Department, it has been very difficult to get a complete mailing list, and the Committee is very anxious that every Evening Department Auxiliary in these three Synodical Societies should be contacted.

This learned I from the shadow of a tree,
  That to and fro did sway against a wall,
  Our shadow selves, our influence, may fall
Where we ourselves can never be.—*A. Hamilton.*

YOUNG WOMEN

Mrs. C. N. Johnston, *Secretary*

Worship

AS young women of the Church we meet together in the name of Jesus Christ, and yet so often we give scarcely a thought to Him without whom all our meetings and our work would be meaningless. In so many groups that I have visited it has seemed as though the service of worship were something to get over and done with as quickly as possible. And sometimes it was just as a member was removing her coat that she was asked to read the Scripture passage!

We enter into God's presence as individuals in private worship, and when as groups of people joined in a fellowship born of our common knowledge of Him we meet together in worship our purpose is to enter God's presence and to meditate upon that which He has to say to us. Perhaps the most important thing to remember in planning our service of worship, therefore, is to avoid anything that may in any way make it harder for us to concentrate our thoughts on God. For instance, have you ever felt that you were truly entering into the spirit of worship when the leader announced that Mrs. Doe of Blue Creek Auxiliary would lead in prayer for this, this, and that—Mrs. Doe, who was sitting near the back, in the middle of a row, and had to make her way past four or five people and over bags and umbrellas, so that before she got to the front you were again wondering whether or not your navy suit would do for another year? If several people are to take part in our service let us make sure that they are sitting at the front, and if we want to announce who is to do what, let us do it before the service begins. Many groups prefer to have one person conduct the service, so that attention can be focused on the One to whom she is leading us rather than on the different people taking part. At any rate, it is best not to interrupt the service by announcements—hymns might be written on a blackboard or announced beforehand.

Careful preparation is essential for conducting a service of worship, with the Scripture passage, hymns and prayer bearing on the subject for the day—and it must be an integral part of the meeting. Necessary, too, is preparation for the study period and for the business of a meeting by the leader. The Programme Outlines with the mission study give orders of service for meetings, or we may use an order of service from another book, but if we choose one that has been prepared, we must study it carefully, until we are thoroughly familiar with it—make it our own. If we are preparing our own service, having chosen our theme we must choose a fitting Scripture passage and suitable hymns. If we find it difficult to prepare a meditation of our own we may find a short story or a poem in keeping with our theme.

As we have suggested before, perhaps you might like to vary the time of your service, having it at the beginning, middle, or end of your meeting. Whenever it is, let us make sure that it is the central part of our meeting, and that it is a service of *worship*.

—Helen N. Scott.

GIRLS and LEADERS

Mrs. Harold Keefer, *Secretary*

YOUR girls' group has completed the mission study, *Tales from India?*—Good! We are sure that you enjoyed it, and that groups that have not yet finished it will enjoy the rest of their study.

Now that your interest in India is running high, you may want to try a few projects about India. For instance, there is the "Picture map of India". This map has a great variety of pictures showing customs common in India, and these pictures are to be coloured. You would thoroughly enjoy colouring the map and hanging it in your Sunday School room for others to enjoy and study.

Also, there is the set of four posters showing scenes common in India. In the package are sheets of coloured paper with articles to be cut out and pasted on the poster background. When completed, the posters make colourful displays for your Sunday School room.

Then, of course, when your group has finished the mission study, you will want to have a service of affiliation with the Women's Missionary Society. Groups are expected to have such a service each year. A group that wishes to affiliate should complete the prescribed mission study and contribute to the work of the Women's Missionary Society, either in money or supplies. You know already that our girls' groups are being asked this year to give $1,500 towards the work of Miss Bessie MacMurchy, Registered Nurse, of Jobat on the Bhil field in India. If your group has never had such a service, write to the Girls' Work Secretary, Room 809, 100 Adelaide Street West, Toronto 1, for copies of the order of service.

If your group has affiliated previously, use the service given on page 29 of the booklet of Programme Suggestions in the study packet, *Tales from India.* If yours is a C.G.I.T. group, each member will want to get the affiliation badge (10c) which you are entitled to wear on the right sleeve of your middy just above the cuff when your group has had an official affiliation ceremony.

Just for fun—and by way of review of the mission study—try these two quiz problems.

I. Opposite the names of the following missionaries on the Bhil field in India is a list of the positions that they fill there (not, however, in the correct order). In the brackets after the missionary's name place the letter indicating the position that he or she fills.

1. Ellen Douglas ( )
2. Bessie MacMurchy ( )
3. C. L. Wood ( )
4. Mary Sherrick ( )
5. W. R. Quinn ( )
6. Gertrude Rollo ( )

A. A nurse beginning work in India in January 1947.
B. At present in charge of the M. G. Abey Memorial Children's Home.
C. Doctor at Jobat.
D. Nurse at Jobat Hospital.
E. Principal at Amkhut School.
F. Minister in charge of evangelistic work in the district around Jobat.

II. In the rectangle are the surnames of seven of our missionaries to the Jhansi field in India. The letters of the names are given consecutively. On the rectangle draw lines to link the letters of their names. In drawing the lines you may go up or down, to the left or right, or diagonally. Any letter may be used more than once.

—*Margaret Webster.*

I	R	H	C	H
N	A	T	U	E
G	O	M	S	H
E	E	S	I	R
X	R	P	M	E
Y	U	K	C	A
O	A	N	G	T

(Answers on page 174.)

Hepaticas

The trees to their innermost marrow
Are touched by the sun;
The robin is here and the sparrow.
Spring is begun!

The sleep and the silence is over;
The petals that rise
Are the eyelids of earth that uncover
Her numberless eyes.

—Archibald Lampman.

CHILDREN'S DEPARTMENT

Mrs. W. N. Ferguson, *Secretary*

"MOTHER, will you walk with me?" asked little Benny. It was a beautiful day and mother put aside her work which made Benny very happy. Out into the sunshine they went chatting gaily as they walked hand in hand down the street.

"Let's play our game," said Benny.

"All right," answered mother. Eagerly they looked about for things to see. Benny saw a squirrel scamper into his hole in the tree. While they were watching the squirrel, a bird flew to a branch carrying a bit of dry grass in its bill.

"Who taught the birds to build their nests and the squirrels to scamper up the trees?" asked Benny. He listened quietly as mother told him that God made the birds and little animals and taught them how to build their homes.

In a yard nearby some tulips were blooming. Benny liked their bright colours. Mother explained how throughout the long winter the brown bulbs had been fast asleep. Then God sent the warm sun and the rain drops. The bulbs began to grow and now there were the lovely flowers. All through the walk mother related the beautiful things they saw to God, the Creator, who made them.

At the close of their walk they stood watching the fish in a neighbour's pool and Benny said: "God is nice, isn't he, mother?"

God can be made very real to little children as they learn He is Creator of all the beauties round about them. They understand God's love and care as they experience the love and care of their parents. Children in a Christian home hear God spoken of in a reverent manner. They hear their parents pray; they notice that they ask God's help in solving problems. Gradually they too will talk to God in their childlike way.

Children come to us often with their questions about God. These questions should not be ignored or answered in a haphazard way.

—Mrs. B. G. Thomas, in *Evangelical Missionary World.*

Christ the King

On Christmas, as a little Babe,
We laid our gifts before Him;
On Easter, as the King of Kings
We worship and adore Him.

THROUGH THE SOCIETY

ALBERTA

MRS. A. A. MACGREGOR, 9824 103RD ST., EDMONTON, PRESS SECRETARY

EDMONTON Presbyterial Society — The 33rd annual Presbyterial meeting was held in First Church, Edmonton, on 12th February, the theme being ''A Vision of Service''. Devotions at the three sessions were taken by Mrs. C. Oscroft, president, Mrs. G. E. Anderson, Miss C. Muldoon. Reports were given and discussed. The guest speaker was Miss Ruby Walker, regional worker in Saskatchewan, who gave splendid talks on her work, and the Society's work generally in that province. An important part of her work, she said, was to arouse interest in church work amongst the young people. She visits all congregations and isolated districts, and conducts women's rallies, assists in planning and directing teen-age camps, and often conducts services where there is no minister. In her travels she visited a Christian Chinese family, the only Protestant family in a Roman Catholic district, and the mother told of having been visited by missionaries many years before—Mrs. H. O. T. Burkwall had called on her in 1926 and later Miss Crockett had visited her. Both at home on furlough from China, they were asked by the Council, at the suggestion of the late Mrs. Martin of Regina, to visit the isolated districts of Saskatchewan and call on many Chinese families, as they could converse with them in Chinese. Through the Society Sunday School literature had been sent out to many families. Thus the kindness of these missionaries so many years ago and the seed sown was now bearing good fruit. At the banquet in the evening the Rev. Thomas Maxwell of Toronto, assistant general secretary for the Inter-Varsity Christian Fellowship, emphasized the need for Christian fellowship in universities. Miss Edna Thomson, one of the First Church young women and a student at the University of Alberta, spoke on the Missionary Conference of the Inter-Varsity Christian Fellowship, held in Toronto, to which she was a delegate. The Rev. Glen Campbell of Rupert Street Church installed the Presbyterial officers for 1947. The Rev. E. J. Heuer, British and Foreign Bible Society Secretary in Edmonton, showed the moving picture, ''We too receive'', which showed how a young airman shot down in the South Sea Islands had been cared for by islanders whose ancestors had been cannibals—a result of the missionary work done there.

Red Deer Presbyterial Society—Good weather making travelling easy, women from the various fields were able to attend the Presbyterial annual meeting at Red Deer on February 14th. Mrs. McGorman, Penhold, presided. The theme of the devotions was ''Prayer''. The reports, on the whole, were good, showing interest and the givings exceeding the amount allocated.

Miss Ruby Walker was the special speaker. As problems arose in the business discussions, she was able to counsel and direct, so that these were more easily understood. In her address she spoke of the privilege that was ours in having this work to do for the Master. Going forward spiritually, she said, was of first importance; much time should be spent in prayer for our missionaries returning to the East. At home our young people must be reached, and one great recruiting centre is in our camps. The challenge comes to the individual to go out in Christ's name; strength will be given and much accomplished. Should some of Miss Walker's message be forgotten in the days to come, her smile will be remembered and bring cheer in future years.

BRITISH COLUMBIA

Mrs. W. Barlow, 149 W. 5th St.,
North Vancouver, Press Secretary

KAMLOOPS - Okanagan Presbyterial Society—Salmon Arm reports a very successful meeting held recently. Although the members are few, there is great co-operation. The new minister, the Rev. Samuel Hill-Kerr, greatly encourages the Auxiliary.

Westminster Presbyterial Society—The thirty-third annual Presbyterial meeting was held in the Vancouver Heights Church. Mrs. W. J. McFadden was re-elected president. New officers elected: Corresponding Secretary, Mrs. D. MacGregor; Children's Secretary, Mrs. I. Le Huquet; Home Helpers Secretary, Mrs. A. Gosse. Reports showed the sum of $3,950 raised during the year; 15,674 pieces of reading matter were distributed to organizations and hospitals; and 378 patients visited. Miss Lily Macarthur spoke on Children's Work, the Rev. R. MacKay Esler gave an interesting address, and Miss Helen Scott, Young Women's Travelling Secretary, spoke on different phases of missionary activity. It was a very successful meeting.

A successful meeting of senior Auxiliaries of New Westminster was held at St. Andrew's to hear Miss Lily Macarthur of Toronto speak of her work in Val d'Or, Quebec. Her very interesting and stimulating address was an inspiration to all who heard her. The president of St. Andrew's Auxiliary presided, and members of Knox, St. Stephen's, Gordon Auxiliaries and Mrs. McFadden, Presbyterial President, took part.

Miss Helen Scott addressed all Young Women's groups of New Westminster in St. Andrew's on February 10th. The young women agree that their new secretary is enthusiastic and her message inspiring.

On February 10th, to a group of five members on the North Shore who are interested in Explorer and Mission Band work Miss Lily Macarthur outlined programmes suitable for both groups and gave suggestions for the effective teaching of missions to the children. Mrs. J. Blott, Presbyterial Children's Secretary, was present at the meeting.

On February 7th, St. Stephen's Young Women's Auxiliary, North Vancouver, had the pleasure of hearing Miss Helen Scott. She outlined the work done by the Women's Missionary Society and told of plans for future work. It was a most informative and profitable as well as interesting meeting.

A supper meeting and fellowship hour for the Presbyterian students in Vancouver was held in the Kerrisdale church hall on February 2nd, when the guest speaker was the Rev. F. H. Ting. Other speakers were the Rev. and Mrs. James Evans, representing respectively the Sunday School and Young People's Societies and the Synodical Society, and the Rev. Alexander Grant, secretary of the Student Christian Movement at the University of British Columbia.

MANITOBA

MRS. C. LECOCQ, 306 N. BRODIE ST.,
FORT WILLIAM, ONT., PRESS SECRETARY

SUPERIOR Presbyterial Society—As a result of Miss Helen Scott's visit to Superior a new Young Women's group, to be known as the Pearle Gray Group, was formed at First Church, Fort William. It gives promise of being awake to all needs of our church. Miss Helen Watson is the president.

At the regular meeting of the Auxiliary of First Church, Port Arthur, Mrs. James Nelson, convener of the programme committee, gave a comprehensive talk on India as "a land of contrasts", in connection with the study *Towards a Christian India.* At each meeting information on two of our missionaries in India will be given and special prayers offered for them, Miss Irene Stringer and Miss Edith Magee having been chosen for this meeting.

Winnipeg Presbyterial Society—While in Winnipeg Miss Helen Scott addressed a number of meetings. At the January meeting of the Presbyterial Executive, at the home of Mrs. Kernaghan, Miss Scott reviewed the work she had done while in Winnipeg. At the Norwood C.G.I.T. meeting she spoke to the girls of the work they can do in the church. She urged them to think early of their life's work and appealed to them to consider training for missionary or deaconess work, as the need is great. She then had a question-box, answering any questions they might ask. She commended the girls on the way they conducted their meeting. Miss Ruth Watters is the capable leader of this group.

At a very fine meeting at Gonor Mrs. W. S. Smith, Presbyterial President, brought greetings and Miss Scott outlined the work she is engaged in. She visited a new C.G.I.T. group at Elmwood, speaking of C.G.I.T. work, going over the initiation service with them, and teaching them new songs and games. Later the group had their regular meeting, with the initiation service, after which a social hour was spent. Twelve members were present. To the Edith Magee Young Women's Auxiliary of Elmwood Miss Scott spoke of the part the Young Women can take in the life of the church. On Sunday afternoon January 26th she spoke to the members of St. James' Sunday School and in the evening at the Fireside Hour in First Presbyterian Church, when the young people of the various churches were present. At the meeting of the Ellen Douglas Young Women's group of St. John's Church she outlined the work of the missionary organizations, from the children's up to the older groups. All the members were present, and three visitors. On January 27th a joint meeting of Auxiliary, C.G.I.T., and a Junior Ladies' Aid group was held at Knox Church, Selkirk, all taking part. Presbyterial greetings were given by Mrs. W. S. Smith and the guest speaker was Miss Scott.

ONTARIO

MRS. J. R. HILL, 250 COOPER STREET,
OTTAWA, PRESS SECRETARY

ALGOMA — Mrs. B. Graham was elected president at the Presbyterial annual meeting held in Westminster Church, Sault Ste. Marie. The Rev. R. Moynan conducted the opening devotional exercises, stressing the fact that with the help of God wonderful things could be attempted and expected in the new year. Encouraging and interesting reports were received, and the treasurer, Mrs. Selkirk, told of a marked increase in givings. Especially emphasized in the address of Mrs. J. W. Dudgeon, the special speaker, was the great need today of a back-to-God movement. Mrs. D. M. Hagan, the retiring president, was specially honoured. Rev. W. S. Wadland installed the officers and pronounced the benediction.

Chatham — Characterized by a deep spiritual atmosphere, the Presbyterial annual meeting was held in Windsor, with Mrs. D. McLaren presiding. Highlights of the reports included givings in excess of the amount allocated and two new girls' groups formed during the year. The Rev. A. E. Toombs, speaking of India, urged that the home Church continue its service to that country. Mrs. T. O. Hughes and Mrs. Hardy led in a discussion on the use of the study book. An address by Miss Louise Reith and a pageant presented by the C.G.I.T. of St. Andrew's, Windsor, were well received.

Memories of a half century were recalled by Mrs. James Green at the Golden Jubilee meeting of Dresden Auxiliary; she had been instrumental in organizing the group and is the only remaining charter member. A short historical sketch was given by Mrs. Noble Law. Mrs. Donald McLaren, Presbyterial President, told of the early mission work of our Church. The register book, arranged by Mrs. Elmer Bird and containing much Women's Missionary Society information, is being preserved as a memento of the occasion.

The Ellen Douglas Auxiliary, Windsor, had an evening on the study of hymns under the leadership of Miss Christine Simpson and Mrs. G. E. Woods.

Hamilton—Mrs. Donald Munro presided at the annual Presbyterial meeting in MacNab Street Church, Hamilton. Mrs. Robert Howse led in a special service of prayer for the Church and its leaders and Mrs. A. V. Brown in a service of worship. An encouraging financial report was given by Mrs. A. D. Poole, givings for the year having exceeded the allocation by a considerable amount, — Auxiliaries had given $12,178.00, Evening Auxiliaries $1,447.00, Young Women $228.00, and Mission Bands $583.00. Miss Grace Cuthbert, Financial Secretary, gave a comparative report. The special speaker was the Rev. John McNab, D.D., Editor of *The Presbyterian Record,* who emphasized that doors long shut are now opening to the Christian message ''This time is the greatest in modern history for the following of One who has the only answer to bring to a world, a message of love and peace'', was his challenging statement. Mrs. Frank Duvall reported 31 Mission Bands, with about 700 members; Miss Jean Stirling, seven teen-age groups; Mrs. S. M. Gordon, 6 Young Women's Auxiliaries; and Mrs. O. R. Farnan 17 Evening Auxiliaries, with 370 members. The Rev. N. D. MacDonald extended greetings from the Presbytery.

Lindsay—The Presbyterial met in St. Andrew's Church, Lindsay, in January, and Mrs. J. Cathcart was elected president. Mrs. G. A. Lucas, Miss C. Oliver and Miss E. Wren led in an impressive devotional service. Mrs. Moore, Mission Band Secretary, presented the award—a portrait of Dr. Jessie MacBean—to Woodville Band for the highest standing. Miss Margaret Oliver, the retiring president, introduced the guest speakers. It was a great treat for the members to hear Mrs. A. E. Toombs, on furlough from India, who told of work on the Bhil Field, and the great privilege and satisfaction it was to bring the message of Jesus to these people, so lovable and worth while. Miss Margaret Webster stressed the importance of senior members interesting themselves in the youth of our Church. She also installed the officers. Knox Auxiliary, Bobcaygeon, besides giving the amount allocated to them, sent two large bales to Dr. Quinn at Jobat Hospital, India, with clothing, towels, wash cloths, soap, stuffed toys and other articles made and donated by the Mission Band.

Orangeville—At the annual meeting of the Caledon East Auxiliary Mrs. A. Thow and Mrs. D. Richmond conducted the devotions and the Rev. A. M. Boyle spoke on the work of the Women's Missionary Society, mentioning some special workers. Mrs. D. Richmond was signally honoured. For the Peace Thanksgiving Fund the Auxiliary gave the amount allocated.

Sarnia—At the 33rd annual Presbyterial meeting, held in St. James Church, Forest, 69 members answered the roll call—owing to icy roads several Auxiliaries were not represented. Reports from the various departments were encouraging, and the allocation had been exceeded. The Rev. W. B. MacOdrum brought greetings from the Presbytery, and the Rev. Angus MacIvor from the Synod. The guest speaker, Miss Frieda Matthews, delivered a stimulating address; she advocated the use of envelopes by all groups. After the election, she installed the officers. Mrs. P. J. McEwan, Wyoming, is the new president.

At the Bear Creek Auxiliary meeting at the home of Mrs. J. Phair there was a good attendance. Mrs. Leslie Morrison, assisted by Mrs. Alex. McDonald, led in the service of worship; Mrs. J. Manner read a paper on India based on information given by Dr. and Mrs. Bruce Carruthers. Mrs. Walter Shaw and Miss Grace MacBean received special recognition.

QUEBEC

MISS MARY F. GREIG, 2168 PARIS ST.,
MONTREAL 22, PRESS SECRETARY

MONTREAL Presbyterial Society—The 33rd annual meeting of the Presbyterial Society was held on February 4th and 5th in First Church, Montreal. The meetings were very helpful and were well attended. Miss M. A. Rowat was in the chair.

Mrs. A. E. Toombs, on furlough from Jobat, India, gave very inspiring addresses on ''The Dispensary an Aid in Evangelism'', ''The Power of the Gospel'', and ''Missionary Work in Barwani in War-time''. Miss Frieda Matthews, Executive Secretary for National Missions, also gave very helpful and interesting addresses on ''What is our Share?'' and ''Journeyings North and West''. A feature of the Tuesday evening session was a broadcast by the Evening Department on ''Christ the Hope of the World—His Workers Interviewed'', which also was very illuminating and interesting.

The reports from the various departments showed that the Presbyterial had had a very active and successful year. The treasurer reported $14,545 sent to the Provincial Treasurer, which amount exceeds the allocation by $220. The Welcome and Welfare Secretary pointed out that the Director of the Church's Rehabilitation and Immigration Department, the Rev. H. R. Pickup, in expressing appreciation of the Presbyterial's splendid co-operation, expressed the hope that other Presbyterials would adopt the report card system in order that more valuable records could be kept as the work expanded. Duplicate cards, reporting the visits and the names of the secretaries making the visits, were forwarded to him each month.

New officers: Corresponding Secretary, Mrs. R. J. Bell; Evening Department, Mrs. John Tristram; Girls' Organizations, Mrs. R. W. MacDonald; Home Helpers, Mrs. H. P. M. Carter; Press, Mrs. W. Harold Reid. Additional Executive members are: Mrs. W. Roland Kennedy, Mrs. George Ross and Miss Alice Anderson.

SASKATCHEWAN

MRS. JAY WATSON, BOX 1056,
WEYBURN, PRESS SECRETARY

IT was with real regret that the Provincial sub-executive bade good-bye to Miss Helen Horne early in January, when she and her father, the Rev. H. R. Horne, left Regina for their new home in Toronto. The president, Mrs. Kelly of Moose Jaw, spoke briefly of Miss Horne's co-operation at all times, and her sound judgment, her efficiency and her zeal in the Master's work, and on behalf of the sub-executive presented a gift and wished her happiness in her new home.

Prince Albert Presbyterial Society—The 33rd annual meeting of the Presbyterial took place in St. Paul's Church, Prince Albert, on January 15th and 16th. Delegates registered from Meath Park, Carragana, Prince Albert, Weirdale, Sylvania, Shipman, Tisdale, Clouston, and Melfort. Reports showed encouraging increases in all departments; the allocation was exceeded by a substantial amount. Mrs. Fred Glazier of Tisdale, who had been a delegate to the Council meeting in Toronto, gave a very interesting and helpful report of that four-day conference.

The first day a turkey dinner was served by the ladies of the church. Guests including members of Presbytery, Mission Band, C.G.I.T., Girls' and Grad Groups. The Rev. W. Bell of Melfort brought greetings from the Presbytery, and a telegram was read from Miss Orra Hunt, deaconess, at present in New York. At the evening meeting coloured moving pictures were shown, depicting the life of a typical Ganges farmer, his work from seed-time to harvest, and the primitive conditions of life and work in that district. The Rev. J. S. Clarke then showed some coloured slides of the Christopher Lake Camp, giving at the same time a most interesting report of this fine camp. Miss Ruby Walker, regional worker for the province, was the guest speaker in the evening. ''After listening to all reports and discussions, we have a sense of fellowship and all should go away to be ambassadors for Jesus Christ,'' she said.

At the luncheon meeting on Thursday, Mrs. R. McCrory presented Mrs. Williamson with a bouquet of flowers on behalf of the ladies of the Presbyterial, in appreciation of her five years' service as president.

Regina Presbyterial Society — The 33rd annual meeting of the Presbyterial was held in First Church, Regina, on January 29th. As the reports were given, showing more activity and interest in each department and a substantial amount given over the allocation, intense enthusiasm prevailed. Miss Ruby Walker led in a discussion on various problems of the work. At the evening session the C.G.I.T. groups of Northside, Walter Martin Memorial and First Churches presented a pageant on India. The address of the evening was given by the Rev. J. P. Schissler of Swift Current, a very forceful message on the great necessity for consecration, "if we are to accomplish anything in the world for Christ". The presentation of an Honorary membership certificate to Mrs. J. B. Shaw was a highlight at the banquet which followed the afternoon session. This certificate was a gift from an anonymous donor, but was also the expression of the high regard of all those who have worked with Mrs. Shaw.

The *Glad Tidings* Review for 1946 is now in the hands of the Moose Jaw Presbyterial Exchange Secretary.

Saskatoon Presbyterial Society—As an introduction to the study book, *Towards a Christian India,* the Dr. James Robertson Auxiliary, Saskatoon, was privileged to have an interesting address by Miss Theodora Bryce. Miss Bryce gave an outline of the life and experiences of her mother, Dr. L. Winifred Bryce, author of *India at the Threshold* and several other books, and showed photographs of her mother and her father, Dr. George P. Bryce, who has been principal of Indore Christian College in Central India for many years, her mother teaching in the same College.

Dr. Janet Vaughan, principal of Somerville College, Oxford, visiting the Health Services of India for the Health Survey and Development Committee of the Indian Government. "In Vellore she found a sense of vision; a sense that something grand was being built on sure foundations; a sense of joy and fellowship amongst the whole staff, who were as one in their determination to make Vellore outstanding. There was a spirit of enquiry and research, so essential for the life of any university, and they were fortunate in having Dr. Cochrane, one of the outstanding medical scientists of the present generation, as head of the College."—*Woman's Work.*

New Organizations

Peterborough Presbyterial—Auxiliary, Hastings: Pres., Mrs. John Davey; Treas., Mrs. Allan Sherwin; Sec., Mrs. J. C. Taylor.

Montreal Presbyterial—Canadian Girls in Training groups, Campbell Memorial Church, and Chinese Church, Montreal. Young Women's Auxiliary, Fairmount Taylor Church, Montreal: Pres., Mrs. Stephen McKellar, 5685 Chabot St.; Sec.-Treas., Mrs. E. W. Niergarth, 6450 De Lorimier Ave., Montreal 35. Margaret Kennedy Auxiliary (Young Women), Knox Crescent Church, Montreal: Pres., Miss Loraine Currie, 5589 Canterbury Ave., Treas., Miss Nancy Dawson, 4905 Decarie Blvd., N.D.G.; Sec., Miss Evelyn Rowley, 3801 Clarke St.

Prince Albert Presbyterial—Canadian Girls in Training group, Meath Park, Sask.

ANSWERS TO THE MISSIONARY QUIZ ON THE GIRLS' PAGE

I 1 — B (during the absence of Miss M. Williamson who is at present on furlough in Canada); 2 — D; 3 — F; 4 — E; 5 — C; 6 — A.

II Mr. John **Cheshire,** Mr. Angus **MacKay,** Miss E. M. **Magee,** Rev. Joseph **Muchan,** Miss Lily **Simpson,** Miss Irene **Stringer,** Mrs. C. P. **Young.**

Treasurer's Statement

January and February, 1947

RECEIPTS:

Mrs. Axtell, Handsworth, Saskatchewan, “In memory of Mrs. H. R. Horne”, “Children in China”	$ 20.00
Knox Church Bible School, “Mrs. Dickson's Work in Formosa”	200.00
Alberton Presbyterian Church, “Women's Missionary Society Work”	20.00
For India	300.00
A Friend, “For India”	5.00
A Friend, “For India”	500.00
A Friend, through Rev. William Fitzsimons, “Evangelistic Work in Formosa”	100.00
A Friend, “Miss Buchanan's and Dr. Martin's Work in India”	100.00
A Friend, “Part payment of duplicator for Formosa”	31.00
Miss Lily Adair, “Work in Formosa among the Aborigines”	25.00
Mrs. J. G. Inkster, “Mr. James Dickson, Christian Literature for Formosa”	25.00
Evening Auxiliary of Newcastle United Church, “Christian Literature”	5.00
Payments on Rocky Mountain House Accounts	115.35
Cecilia Jeffrey Indian School, Government Grant	5,809.50
Birtle Indian School, Government Grant	5,115.25
Ewart Trust Fund, Education of Candidate	180.00
Life Membership Pins	131.60
Income Tax received from workers	466.40
SYNODICAL SOCIETIES:	
Hamilton and London	1,650.00
Toronto and Kingston	30.00
	$14,829.10

DISBURSEMENTS:

Weirdale	$ 20.00
Chinese in Canada	1,900.54
Indian Schools:	
Birtle, Government Grant	3,709.64
Birtle	316.64
Cecilia Jeffrey, Government Grant	4,568.79
Cecilia Jeffrey	324.98
Mistawasis	90.00
Bhil Field, India	690.00
British Guiana	2,107.50
Formosa	5,511.88
China	324.55
Christian Literature	2,882.54
Supplies	263.46
Insurance	113.91
Deputation	164.50
Education of Candidate (Ewart Trust Fund)	180.00
Organization	2,129.16
Deaconesses	2,247.72
Exchange	72.39
Publications	1,365.93
Administration	2,160.14
Port Work	66.00
Missionaries' Expenses	2,473.67
St. Margaret's Girls' Centre	603.75
Children's Centres, Vancouver and Montreal	650.12
Student	25.00
Income Tax	460.20
Grants	1,125.00
Paid from 1946 Balance	5,704.25
	$42,252.26

RESERVE FUNDS:

RECEIPTS:

Overseas Fund—	
A Friend, through Mrs. James Dickson, for Aboriginal Work in Formosa	$ 500.00
Miss Dorothy Douglas	40.00
Interest	76.50
Repaid from General Fund	3,300.00
Legacy Fund—	
Estate of Mrs. J. Bell, Knox Church, St. Thomas, "Equipment for Tyal Girls' School"	50.00
Payment on Toronto House	75.00
Through St. Mary's Auxiliary—Estate of Miss McLaren and others, "Work Among Indians"	700.00
Estate of Florence St. John	557.48
Estate of Miss Harriett Brown, First Church, Winnipeg, "Work in China"	50.00
Interest	125.25
Special Fund—	
Estate of Maude MacEachern, through First Church, Regina, to be known as the Maude MacEachern Memorial Fund	500.00
Interest	43.75
Held for Cecilia Jeffrey Indian School	2,191.75
Pension Fund—	
Interest	483.75
Sustaining Fund—	
Interest	190.00
	$8,883.48

DISBURSEMENTS:

Overseas Fund—	
Transferred to General Fund for Chinese Worker, Yunnan, China	$1,200.00
	$1,200.00

PEACE THANKSGIVING FUND:

RECEIPTS:

Ontario—	
Chesterville Auxiliary	$ 1.35
Lochwinnoch Auxiliary	4.25
Glengowan Auxiliary	10.00
St. Andrew's Church, Windsor	10.80
St. Andrew's Church, Barrie	9.25
Evening Auxiliary, St. Andrew's Church, Barrie	8.00
Napier Auxiliary	5.00
Duart Presbyterian Church	2.00
Manitoba—	
Norwood Auxiliary	5.00
Norwood Mission Band	4.06
Alberta—	
Innisfail	4.40
Lethbridge, St. Andrew's Church	4.80
Proceeds of National Tea	3.12
	$72.03

(MRS. DANIEL) HELEN M. STRACHAN, *Treasurer.*

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Book List

For Study Materials for all groups see Book List in January *Glad Tidings.*

SALUTE TO INDIA. By J. Z. Hodge	$ .70
BEHIND MUD WALLS. By C. V. and W. H. Wiser	.85
OUR COUNTRY IS INDIA. By young Indian writers	.70
EAGLE BOOKS—see Literature Page	.10
INDIA MARCHES FORWARD. A picture sheet for use with India studies in all groups	.15
THIS IS INDIA. By Arthur T. Mosher	.35
MY MOTHER. By Ruth Buchanan	.25
WHOSE DOMINION? By Cecil Northcott	.50
THE KINGDOM WITHOUT FRONTIERS. By Hugh Martin	.70
REPORT FROM FORMOSA	.05
FOUR CAMEOS. Four brief biographies by Dr. J. McNab	.05
WALL MAP OF INDIA	.35
CHRISTIAN WORLD FACTS 1946-47	.25

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Vol. XXIII MAY 1947 No. 5

THE GLAD TIDINGS

Gathering of Old Girls of the Tamsui School, Formosa

The Women's Missionary Society
of the
Presbyterian Church in Canada
Toronto 1

Women's Missionary Society, W.D.

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The Glad Tidings

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EDITORIAL

On March 11th the Council Executive welcomed a new member, Mrs. J. M. Burnett of Wychwood Church, Toronto.

That all was well at the Mackay Memorial Hospital was the good news a cablegram brought on March 20th, to relieve the anxiety caused by newspaper and radio reports of serious disturbances in Formosa. Writing from Shanghai on March 24th, Mrs. Dickson said word had come from Miss Hermanson that day, and she was "well and very busy". Mr. and Mrs. Mackay had reached Formosa safely, but Mr. and Mrs. Dickson, Miss Douglas and Miss Taylor were still at the Lutheran Centre in Shanghai. They expected, however, to leave for Formosa by boat about March 31st. (As we go to press word has been received that all are now in Formosa.)

Miss Beatrice Scott, who is returning to Canada on her first furlough from the Bhil Field, Central India, was expecting to sail on April 17th from Bombay and arrive at San Francisco about May 15th.

Miss Isabel McConnell of Jobat was sailing on April 9th for Southampton to spend the first part of her furlough period with her sister in Northern Ireland, before coming to Canada.

Dr. Elizabeth H. Thurrott, who recently returned home from Jhansi, India, has resigned from the missionary staff, her resignation to take effect at the end of her furlough year. She will not be doing deputation work for our Women's Missionary Society. Dr. Thurrott, after serving in the Women's Union Hospital in the city of Jhansi, came on the staff of our Women's Missionary Society in 1932, and for fourteen years has carried on evangelistic and medical work, mainly among the villages of the Jhansi district. Since 1935 she has made her headquarters at Babina, working with Indian helpers among the people there and in the surrounding villages—during the war when Babina became an important military training centre, classes and services were held for English and Indian groups.

The Rev. and Mrs. Joseph Muchan were welcome visitors at the Council Executive meeting on March 11th. Recently returned from Jhansi, India, on their first furlough, they spoke of the need of the people of the Indian villages and of the unprecedented opportunity now offered for the proclamation of the Gospel in the villages. To work more effectively, to reach more of the people who are now ready to hear the Christian message and teach those who come to learn more, more missionaries are needed, and more equipment.

Mrs. Strachan expressed appreciation of Mrs. Muchan's services as treasurer on the field and, on behalf of the Board, thanked her for all she had done for the Society.

This month will see several changes in the deaconess work of the Society with the appointment of three of the workers in the Deaconess Department to new fields and of three students at the Missionary and Deaconess Training School to work for the summer months.

Miss Helen Ross, who has been serving in the province of Quebec for six years, first in church extension work of the Presbytery of Montreal and since 1944 under the Presbytery of Quebec as deaconess at large at Sherbrooke and Quebec, comes to Toronto to assist in the Presbytery's extension work in rapidly growing areas around the city. Miss Athalie Read, after four years' service in Ontario—for the last two years as deaconess in charge of work at Cochrane (Presbytery of Temiskaming)—is entering on her new duties as regional worker for Alberta. Miss Ruby Walker, who has been regional worker in Saskatchewan since March 1946, is now enlarging her field of service to include Manitoba as well as Saskatchewan.

Beginning the third week of April, Miss Estelle MacCausland of this year's graduating class at the Training School will work in Toronto till September, assisting in the Chinese work and visiting at the Toronto Hospital for Tuberculosis near Weston. Miss Margaret Boyd and Miss Margaret McNaughton, second year students, are appointed to work in the West for the summer months, the former under the Presbytery of Prince Albert and the latter to assist Miss Walker, mainly in Manitoba.

Another recent appointment is that of Miss Hilda Blackwell of the Training School as port worker for the summer months at Montreal under the Church's Committee on Immigration.

Miss Winnifred Ripley, who has completed her first year's work at the Missionary and Deaconess Training School, has been appointed to the Cecilia Jeffrey Indian School at Kenora for the summer months.

The 1947 Inter-Church Missionary Education Conference will be held at McMaster University, Hamilton, June 16-20. The general theme of the Conference will be ''Looking Ahead in the World Mission of the Church''. The committee is glad to announce that Dr. R. B. Manikam, Secretary of the National Christian Council of India, and Mrs. Manikam, and the Rev. Kim Kwan Sik of the Korean Presbyterian Church will be present, and that Chancellor Gilmour of McMaster will address the gathering on the opening night.

When Mrs. Dean, the senior teacher at the Birtle Indian Residential School, went to Winnipeg the last week of March as a delegate to the meeting of the Manitoba Synodical Society she took Amelia Tanner, one of the Grade VIII girls, with her. For the latter the trip to the city was a wonderful experience. For the first time she ''experienced the thrills of an elevator ride, and street cars, revolving doors and escalators were novelties to her''.

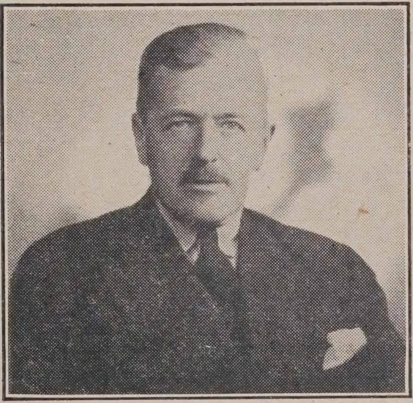
''The girls' handwork that I took with me was admired by the women at the meetings,'' Mrs. Dean adds. ''It is only one evidence of the ability of our Indian children. The industry, honesty and gentleness of manner of the girls, as we at the school see them, should qualify them for places in Christian homes where household help is needed. The Indian schools aim at so training the children that they will become self-supporting, useful citizens. In laundry, kitchen, dining-room and dispensary our girls are being trained, as well as in the classroom. We hope that some will continue their education and fit themselves to serve as teachers and missionaries among their own people. Those who do not go further in school will also, we hope, have a contribution to make as Christian men and women in town and country.''

The cover picture, which was sent by Miss Hermanson, is of a ''gathering of the Old Girls of the Tamsui school of Miss Kinney's time''. (Miss Kinney, who was principal of the Girls' School, left in November 1928.) In the front row are the six Tyal girls who are getting a practical course in nursing at the hospital, with the Biblewoman at the left,—the latter wanted these girls who belong to the aborigines to be in the picture because in the very first class, to which she belonged, there were two girls from aboriginal tribes. Two of the present graduate nurses at the hospital, who are graduates of the Tamsui Girls' School, were at the meeting. In the second row are Miss Hermanson and Dr. Duncan MacLeod, who gave an address at the meeting.

Dr. George MacLeod and The Iona Community

WIDESPREAD interest was aroused by the visit to Toronto of the Rev. George F. MacLeod of Iona and Edinburgh, the dynamic leader of the Iona Community, which is again making Iona, the "cradle of Scottish Christianity", a centre of religious life in the Church of Scotland.

Dr. MacLeod, who was awarded the Military Cross and the Croix de Guerre for distinguished service in the first world war, studied at Oxford and Edinburgh and at Union Theological Seminary, New York. (For a summer he served as a missionary in lumber camps in British Columbia.) Ordained to the ministry of the Church of Scotland, he served for a time with Dr. Norman Maclean at St. Cuthbert's, Edinburgh, then went to Govan Church in an industrial district of Glasgow. During his eight years there—and they included the years of depression—he became profoundly disturbed because of the gulf that seemed to separate so many of the ordinary people from the Church. Convinced that this gulf could be bridged, Dr. MacLeod founded the Iona Community in 1938.



Rev. Sir George MacLeod, M.C., D.D.

What more fitting centre for this new spiritual movement than the little island of Iona in the Inner Hebrides, off the west coast of Scotland, to which St. Columba came with twelve companions nearly 1,400 years ago (in May 563), to labour, study the Word of God and worship, and to preach the Gospel among the people on the mainland—to practise and preach "a Christianity for the whole of life". And from Iona the Celtic Mission went through Scotland and down into northern England, then over to the continent, preaching the Gospel and establishing Christian schools through western Europe. In 1900 the Duke of Argyll, to whom the island was granted by Charles I, gave the ruins of Iona back to the Church of Scotland, that they might be rebuilt—expressing the hope that any recognized denomination would be allowed to worship there. By 1912 the Abbey church had been rebuilt, and in 1938 the Iona Community began the work of restoring the other buildings.

Again ministers and men, like St. Columba and his companions, came to Iona to live, study, worship, and labour together, in all seeking a deeper understanding of the Christian Gospel and its meaning for the whole of man's life to-day.

The Iona Community Dr. MacLeod described as ''a body of men, both ministers and craftsmen, married and unmarried, who while continuing in their ordinary professions in the world are seeking the deeper meaning of Christian Community for the modern problems of the twentieth century''. For three months in the summer they work at ''rebuilding for the Church its most precious material possession, that it may become a living centre for the discovery and practice of the Christian faith in our modern pressures. . . . Believing that industrial peace and, through it, world peace can be achieved through new efforts at co-operation instead of giving in to class conflict, their work together on the re-building is intended as a 'laboratory of living' through which to discover at first hand the right principles for mainland industry.'' For the other nine months of the year the members of the Community work on the mainland—the craftsmen at their own occupations and the ministers helping in needy parishes. Of the work in parishes last year Dr. MacLeod wrote, ''We have gone only a very little way. . . . But God is good. . . . For the four parish missions conducted, we can record that 200 people have regathered to those churches. Over 300 adults have come to classes of confirmation for the first time. And these figures are over and above the normal intake of the parishes in recent years.''

It was, in part, to interest people of Scottish origin in the United States and Canada in the work of the Iona Community that Dr. MacLeod came to this continent, and to appeal to them to contribute $40,000 for the rebuilding of the cloisters, thus helping to complete the Abbey, ''as a living home of worship and for training men again in the work of missions in the industrial places''.

The Movement is still young, and the war years brought many difficulties, but each year the Iona Community has been growing. It has now about 40 members, and about 180 ministers and 380 women as associates. Support comes largely from the Friends of Iona Community, now numbering about 8,000, in many countries and from many denominations. The work of Dr. MacLeod and his fellow members has attracted attention in many parts of the world and church leaders, and men and women who have held themselves aloof from the Church, are looking to Iona with hope, that from it may come new life for the Church in other lands as well as in Scotland—and St. Columba's isle may indeed be an "island of vision and blessing".

Iona

O little island of vision and blessing,
Isle of Iona, dear isle of the west,
Grey mist, like prayer-incense, veils thy sweet dawning,
Fire-opal sunset transfigures thy rest.

Well of the north wind, and Cell of the holy,
Sands of the monks, and the tolling of bell,
Draw the deep core of our faith to thy calling,
Speak to all men of a joy none can tell.

All who behold thee are changed in beholding,
Carry thy flame and thy peace in their heart.
Flower of faith's dreaming, White Dove the eternal,
Guardian of Christ—love for ever thou art.

—E.G.B., in *Life and Work.*

St. Christopher's Training College, Madras

THE importance of St. Christopher's Training College for India to-day and in the days to come was impressed on those who met at the Canadian School of Missions on March 13th, under the auspices of the Women's Inter-Church Council, to hear the Principal, Miss K. Nora Brockway, M.A.

St. Christopher's, supported by ten missionary societies (five in Britain and five in North America), was opened in 1923, but for its real beginning, Miss Brockway said, one must go back to the time 100 years before, when Scottish missionaries went to India and began educating girls. (There had been highly educated women before that, but education was not for the ordinary people.) From that time on, girls were being educated, different missions opening small schools through the country, but for a long time the Government did not enter the field of women's education, although grants were given to schools. In 1915 the Women's Christian College was opened, an affiliated college of Madras University, to provide higher education for Christian girls of South India. The need for a training school for teachers became more acute, and Miss Brockway, who went to India in 1919 for two years as a member of the staff of the Women's Christian College, returned to open St. Christopher's College in 1923. It was to train College graduates for teaching in Colleges and High Schools, but since 1928 High School graduates have been admitted, to train for teaching in elementary schools.

As a result of the ''great awakening'' among Indian women because of the nationalist movement girls began to crowd into the schools, and the problem is to find enough accommodation and provide schools and colleges for them. And now India's new educational programme provides for compulsory education for all boys and girls from six to fourteen. This will mean a great many more schools—and teachers. The aim is to have 2,000,000 additional teachers in the next twenty years, 1,800,000 of them for elementary schools and the majority of these, Miss Brockway said, should be women. Yet of the present teachers 42 per cent., it is estimated, have had no professional training.

The Government has asked St. Christopher's to admit more students in order to provide more teachers for the schools. In 1946, when the enrolment was raised, there were 50 college and 85 secondary school students, besides the 660 pupils in the practice school—but many had to be turned away for lack of room. If the Training College is to do the work India is calling it to do, it must get more financial help and have more buildings. (The new Hostel is to be opened in June, the Government paying half the cost of the building.)

St. Christopher's, which is affiliated with Madras University, is ''the outstanding training school for women teachers in South India''. In the last twenty years it has sent out over 1,000 trained Christian teachers, and many more will go out in the years to come to ''make their priceless contribution to the life of India by building Christian principles into the character and everyday living of her future citizens''.

Suggestions for the Auxiliary Home Helpers Secretary

By Mrs. K. B. Schroeder

1. Invite every woman who is not an active Auxiliary member to be a Home Helper member. This can be done by making a canvass of the congregation, dividing it into elders' districts and appointing a visitor for each district.

2. Aim to maintain and increase membership by visiting often, taking a message from the Auxiliary and giving interesting information about the church activities.

3. On your first visit provide each member with a prayer card and a sample of *The Glad Tidings,* if she is not already taking it.

4. Tell about the study book and other missionary literature. Some-

times the Auxiliary gets extra copies of books to hand around to the Home Helpers, and if there is an Auxiliary Book Shelf these members can read the books, too. Ask those who have not done so to subscribe to *The Glad Tidings*—some Auxiliaries provide for subscriptions for some of the Home Helpers from the Auxiliary expense fund.

5. Provide each member with a mite-box or envelopes; keep an account of the givings, and transmit to the Auxiliary treasurer.

6. Ask Home Helpers to assist in the supply work.

7. Have one meeting a year, a social gathering or picnic, arranged specially for Home Helpers.

8. Whenever changed conditions would seem to make it possible for Home Helper members to attend the meetings and take a more active part, encourage them to become active members.

9. The Home Helpers Secretary should be asked to give a brief report at the Auxiliary meeting. She also reports to the Presbyterial Home Helpers Secretary, telling of any interesting and successful plans carried out in her Auxiliary, and filling in and forwarding to her the tabulated report at the end of the year.

10. Active members may assist the Home Helpers Secretary by visiting, finding out new members, and giving any information that may be helpful in carrying on the work.

Missionary Work and Workers

Some Notes from the Board of Missions Meeting

EVIDENCE of advance, in the Church in Canada and in the overseas fields, was not lacking in the reports presented to the General Board of Missions at its March meeting, and in the number of young men and women who were applying for service, or considering doing so.

Three of the newly appointed missionaries to India were welcomed by the Board at the Wednesday evening session. Mrs. Teasdale, Foreign Mission Secretary of the Woman's Missionary Society, Eastern Division, presented Miss Mary Nichol, who took her nurse's training at the Barrie Hospital and would go out as a missionary nurse; and Dr. Cameron introduced the Rev. Gordon K. Agar and Mrs. Agar of Harriston, Ontario, also going to the Bhil Field. That field had lost three missionaries in recent years—Dr. Buchanan, the Rev. C. P. Young, and the Rev. D. E. McDonald—and till now the Board had been unable to send any one in their place. Now Mr. Agar, with Mrs. Agar and their two little children, would be going out soon. It was a great pleasure, Dr.

Johnston said, to welcome these new missionaries on behalf of the Board and the Church—and know that others would follow them. Not for many years had so many young people offered themselves for overseas service—twelve names had been before the Joint Candidates Committee that afternoon.

The Board also appointed the Rev. A. J. Gowland of Knox Church, Calgary, to missionary work in Formosa, and accepted Mr. L. L. DeGroot of Knox College as a candidate for overseas service. Miss Hazel Reaveley of Edmonton had been accepted for service in India by our Women's Missionary Society, Miss Pelton stated. The Rev. J. C. Eldon Andrews and Mrs. Andrews, who had been studying Chinese at Yale for three terms, hoped to go to China in the autumn, Mr. Andrews to serve as an educational missionary in Yunnan province.

The Rev. Peter Wong, for the past ten years Associate General Secretary of the Kwangtung Synod of the Church of Christ in China, addressed the Board at their opening session. To all friends in Canada he brought Christian greetings from China, thanking them for their interest in his people and the work of their Church. Christianity and the Christian Church had had much to do, he said, with changes taking place in China. The lives of Chinese young people and children had been brightened, and since the opening of the first mission school for girls more than seventy years ago tremendous changes had come into the lives of women. The Churches had done good work in China, but there was more to do. ''You have had to help us get education and you have given us medical care,'' he said. ''Now it is time for our Churches to think how to evangelize China, and how the church there can be strengthened.'' Now the people are open to the Christian Gospel as never before. There is a great opportunity, but more workers are needed, especially to go out among the people of the rural areas. Much had been done, but the ''last mile''—and the hardest—was still before them. He asked that Christians in Canada would remember them in prayer, and give more help and missionaries that the millions of China may be Christianized. As the call came to Paul, ''Come over into Macedonia and help us'', so to-day, Mr. Wong said, the call comes to our Churches, ''Come out into China and help us!''

India—The Rev. A. E. Toombs and Mrs. Toombs, on furlough from the Bhil Field, and the Rev. Joseph Muchan and Mrs. Muchan, from Jhansi, were welcomed by the Board. Asked to speak to the members, Mrs. Toombs told of their first Indian preacher in the Barwani district, of whose death they had just heard.

Medical work was being extended on the Bhil Field, it was reported. A compounder was giving full-time service in the dispensary at Amkhut; a weekly clinic was being held in a new district; a small beginning made in leprosy work at Mendha, with a weekly clinic, a compounder going there once a week to give treatments, and Dr. Quinn whenever possible; and work was carried on in other districts. In 1946, 450 more patients were admitted to the Jobat Hospital than in any previous year, and there were 3,000 outpatients. Evangelistic work was carried on in the hospital by a Biblewoman, and for a time by a Bible School student at home from Jhansi. There contact was made not only with the patients, but also with relatives and visitors—and, through them, with the villages from which they came.

At the Amkhut school 160 pupils were enrolled, about 120 of them living in the hostels. In July seven girls and six boys were sent to high school or vocational school. Of the three primary schools, at Jobat, Sardi and Mendha, the two former had so many pupils that they each had to have an additional teacher.

Dr. Cameron reported that Mr. and Mrs. Knox, who had spent their furlough in Ireland, had returned to India.

At *Jhansi* Indian Christians are being trained for village work, the men taking classes at the Bible School, then going out to work in the villages, and returning to the school for further instruction. There are also classes for women. In 1946 there were fifteen men attending, five of them from the Bhil field, and five graduated. Refresher courses were also held. During the cold season three groups of missionary and Indian workers were out at camps in different parts of the field. More Bible and Scripture portions were sold than ever before. The dispensary at Jhansi is of great service to the community, as is the one at Babina—a small church was built at Babina last year. The Jhansi and Isagarh congregations were accepted as congregations of the United Church of North India and welcomed into the Presbytery of Allahabad at a service in January. In order that more effective work may be done, more missionaries are needed, and more equipment for district work.

The return to Formosa of Mr. and Mrs. Mackay, Mr. and Mrs. Dickson and Miss Douglas was a serious loss to the work in *British Guiana*. Mr. and Mrs. McKenzie and Miss Davidson were added to the staff, the former as Principal of the Berbice High School. The attendance at the two High Schools was larger than ever before. According to the system of dual control, recently inaugurated by the Government, the schools are erected and maintained by the Government and operated by the Mission Council—the first one so built (at a cost of $10,000) was named the Macgillivray School.

For almost a year the Rev. Allan Reoch, formerly of Manchuria, had been in North China, under the Canadian Aid to China Committee—

and also doing some work for the American Committee. So successful had been his work on the field, often carried on in very difficult circumstances, that the Committee wished to retain his services as Field Supervisor until the end of this year. The Board agreed that he should remain until December.

Some months ago Mr. Reoch wrote of a brief visit he had made to *Manchuria,* particularly that part of it where our Church was working. In spite of invasion and oppression and inflation, the Christians in general had remained steadfast, and the work went on; they were much encouraged by his visit. When he spoke at a Wednesday evening prayer meeting the church in Szepingkai was crowded. The congregation is not only carrying on its work, but planning to do more for those in need by having an orphanage to care for children whose parents were killed during the war or who died during the cholera epidemic, and a Child Welfare centre, and, if possible, to open an outpatient clinic, where those who come will not only receive medical treatment but also hear the Gospel message.

Rev. Allan Reoch

The Rev. Malcolm and Mrs. Ransom, who left for China in December, had spent five difficult weeks in Shanghai, then, unable to fly to Kunming because of recent air accidents, set out on what would be a very hard trip, particularly for Mrs. Ransom and the two children, going up the Yangtse River by boat, then continuing their journey by train, and planning to go the rest of the way by truck, taking perhaps ten days. (In one plane accident eleven missionaries were killed, all of whom had crossed the Pacific on the *Marine Lynx* with the Ransoms.)

To the Orphaned Missions Fund of the International Missionary Council, Canadian Churches had given $179,733.00 since 1940, Dr. Cameron reported; of this amount the Presbyterian Church gave $43,000. Last year's contributions from Canada amounted to $26,000. (Up to the end of 1945, twenty-five countries had given $4,760,483.33 for the support of Orphaned Missions.) Thus missions of European Churches from which they were cut off by the war were able to continue work. So far as is known no missionary had to leave the field because of lack of support, and no field was closed for that reason. Our Churches are asked to continue to contribute for the support of this work. Because of the chaotic condition of Europe, Churches in some countries are not yet able to support their mission work; several of the liberated countries where money was given during the war for missionary work cannot yet send it to their mission fields because of the impossibility of securing foreign exchange for remittances abroad. Of necessity, German missions will need help for some time.

Rev. J. A. Munro

Western Canada has seen a decided shifting of population in the last ten years, the Rev. J. A. Munro reminded the Board, in presenting his report as Western Superintendent of Missions. Ten years ago Saskatchewan was the largest, British Columbia the smallest of these provinces; now the position is reversed. Urban centres are being built up and rural areas are losing. New mining areas have been opened up in the provinces, and the Alaska Highway was built through northern British Columbia. The changes that have been taking place all affect the changing spirit of our Church people, he said. The will of the people to overcome handicaps, to pay off mortgage indebtedness, for instance, and plan for erecting churches, is indicative of the new spirit and the new economy of the church. The Church is reviving and feeling the challenge. During the past year, four aid-receiving congregations became self-supporting. In British Columbia the population is increasing very rapidly, and one of their problems is the difficulty of retaining men there, and the consequent frequent changes. At the Cecilia Jeffrey Indian School at Kenora Mr. Munro had a communion service at which there were 50 young communicants. When there he visited the Shoal Lake Reserve, where there is no worker; an ordained man is needed for that work. At the Presbyterian Residence in Saskatoon, now being used as a men's residence for western students, there were thirty-five students, four of them preparing to enter the ministry of the Church—fifteen others, intending to do so, applied too late to get into the University; the residence is a centre of church work in Saskatoon. The Church has been asked to open up new work in several districts in the four Western provinces. Here again more men are needed. Everything, indeed, seemed to indicate that the chief problem of the church to-day is the shortage of men.

Reports from the Synods were, on the whole, encouraging, telling of progress, in some cases marked advance, with work consolidated in some areas, more charges settled, budget givings increased, indebtedness wiped out or reduced, and the people encouraged and ready to go forward. In spite of the difficulties it has had to face, the Synod of the Maritimes had increased more in membership, proportionately, than any other part of the Church.

The Woman's Missionary Society, Eastern Division, reported a very good year financially, which made it possible to give more to both home and overseas work. During the year 168 members were added to their Society.

"Through the Society"—What We Should Like to Hear

ONE section of our magazine is reserved for news of the Synodical and Presbyterial Societies and Auxiliaries and other branches of the Women's Missionary Society, Western Division. Members and branches in one part of the Society wish to hear what branches in other parts are doing—and it is essential for the Society as a whole that they be kept in touch with one another.

In deciding what is ''news'' for publication in a monthly missionary magazine such as *The Glad Tidings,* two things should be kept in mind: first, that what is so published must be of interest to readers in all parts of the Society and, second, that the space allotted to each Synodical Society is limited to one page in each issue of the magazine—that means about 550 words. (The month the Synodical meeting is reported an additional half page is allowed.)

What then are some matters that members and branches are interested in hearing about other parts of the Society? They wish to hear of an exceptionally good meeting (and why it was so), a Jubilee or other special meeting; of a particularly inspiring address, with the main thoughts of the speaker (concisely and accurately reported); of any special achievement; of the outstanding service of a member; of any especially successful way of presenting the study, other missionary information, or the work of the Society; of any change of programme or manner of conducting the meeting that has resulted in increased interest and greater willingness to take part; of efforts to interest others and spread missionary information outside the group. They are glad to hear, too, of any considerable increase in the number of members, and how it came; of allocations exceeded; of special difficulties and how they were overcome, and of problems satisfactorily solved—others may have similar difficulties and problems; of groups in a congregation co-operating to do more effective missionary work; of the work of an unusually alert secretary, Welcome and Welfare, Home Helpers or *Glad Tidings,* for instance, and the result for the Auxiliary and the congregation; of new enthusiasm and a better understanding of their purpose and work following a Secretary's visit—for instance, in younger groups after Miss Macarthur or Miss Webster has visited them.

These are suggestions to indicate the kind of news that would be interesting and helpful to others. From many parts of the Church we have been hearing of advance, and of the greater advance there may be. Is there evidence of advance in our branches? If so, all would be glad to hear of it. How is the Presbyterian Advance affecting the group?

As space is limited and acceptable news items must be of general interest, what can be left out? In general, what is mainly interesting only to the people of the community (and therefore to be included in any items for the local papers) and what, though important in the meeting, may be taken for granted. We take for granted that regular meetings are held—only something of special interest to the members in general should be reported for *The Glad Tidings* (in a rare case, exceptional circumstances may make the mere holding of a regular meeting a real achievement, and therefore "news"); the regular parts of the programme of a meeting—that the president presides, the secretary reads the minutes, regular business is taken up, that there is a devotional period—but others would be glad to hear of any message in that period that was particularly successful in creating the right atmosphere for the meeting. Regular meetings as well as others should be reported for the local paper; the community is interested in what is going on, and in the people taking part—and should be kept informed of missionary work being done.

At times the Synodical Society, through one of its officers, may use some of the space to give information primarily intended for its own constituency (but also of interest to other Synodical Societies).

At some time all parts of the Society should have something interesting and helpful to report. The missionary spirit and the effective work of a small rural branch may be an incentive to a large city branch; groups may learn from methods successfully used by others, may be encouraged by hearing what another has achieved, or inspired to greater effort by another's success.

A New Missionary's First Impressions

Miss Gertrude Rollo had been at Amkhut not quite a month when she wrote this (February 22nd).

. . . It hardly seems possible that I have been in India almost a month. The trip (across the Pacific) was a bit rough in many ways. . . . However, we did not suffer any ill effects and we had some good times together. As there were several hundred Indian passengers on board for part of the trip, when we reached India we did not feel we were landing in a foreign country.

My first sight of India, on Sunday morning January 19th, was one to remember. (We were to be in Madras for the day.) We came on deck quite early in order not to miss the first glimpse of India. The sun was just rising and a heavy mist clouded the horizon, then quite suddenly, as the sun came up, the mist lifted, and there right in front of us was the skyline of Madras with its white buildings gleaming in the light of the rising sun.

We were glad to stop at the different ports as it was a rest from the ship, and most happy to arrive in Bombay—on time, in spite of the storm. There had been some trouble there and we were advised not to travel on buses and trolleys, but we did not see any signs of disturbance and were able to leave for Dohad the same evening.

Miss Gertrude Rollo, Reg.N.

I was quite intrigued with the Indian train, especially with the way that the tea could be brought on at one station and the dishes taken off and the tea paid for at another station somewhere along the way. One would not want to be in too great need of sleep when travelling on these trains, I should think, as those who planned them were not greatly concerned about sleeping arrangements.

It was quite thrilling to arrive in Dohad at last—and to see Ellen Douglas at the station, a familiar face amid so much that was new and strange. The short time we spent there made me thankful that Dohad was not my final destination—with so much dust and confusion, and animals and people wandering apparently aimlessly through the streets.

As we come out to Amkhut the jungle seems to get more dense and the country more hilly, with Bhil homes with their small fields among the trees. After the drive through the jungle, it is a real surprise to come into the Amkhut valley and to see the mission compound looking so peaceful among the hills. And it is peaceful and very quiet, although there is no lack of life with so many boys and girls about. They are a happy, healthy looking lot, and it reminds one a little of summer camp to see them all working, playing and going to classes, and to hear them singing in the morning and evening.

It was very trying to me at first not to be able to understand the people or talk to them. It is probably a good thing that one does find it annoying, as it makes one more ambitious to learn the language. Were it not so necessary, it would be hard to work at it when one sees so many other things one would like to do. I am already looking forward to the time when, being able to use the language, I can do some of those other things; and I am hoping to be able to come out here in the jungle to work. It is a long way from this end of the field to the hospital in Jobat, especially when one has to walk. There would seem to be a need at this end of the field, too, for some preventive work and health teaching, among the mothers and babies especially, such as is carried on at clinics in Jobat.

Last week when we were in Jobat at the time of the Christian Home Festival, I quite enjoyed helping Dr. Quinn judge the babies in the baby show. Thirty-one babies, tiny ones, big ones, laughing ones, weeping ones, but all of them brown, gathered on the verandah of the maternity ward of the Jobat hospital. They brought along their mothers or, in some cases, a sister or brother, and came to enter the baby show which was arranged and conducted by Miss Ruth Singh and the student nurses at the hospital, as part of the Christian Home Festival. As the babies arrived they were registered and weighed by the nurses before taking their places on the verandah to await the judging. Fortunately it was not a beauty contest—that would have been too difficult, for each baby was scrubbed and shining, dressed up for the occasion, and quite beautiful in his own way.

The babies, ranging in age from one month to two years, were judged in three age groups, on the basis of general health, growth and development and the condition of skin, eyes and ears. Each baby was examined by Dr. Quinn, and points were given for normal gain in weight, normal development in walking, talking and teething, and for present health. To the three winning babies in each group prizes were presented by Miss McConnell. While the babies were being examined, the nurses spoke to the mothers, showing them posters on child care. There was some difference of opinion among the babies as to the desirability of being on display. Some of them were quite happy to be examined, others objected strenuously, and none looked with much favour upon the weighing operation. None was as big as a Canadian baby of the same age would be, but people here do not have all the special foods that Canadian mothers and babies get these days. In a place where there are so many infections of the skin, ears and eyes, it was good to see many babies free from them. I am sure that the babies would agree with everyone else that it was a most successful baby show and a credit to the nurses who conducted it.

I feel that I am very fortunate in being able to begin my life in India at Amkhut. It is lovely here and very quiet for studying. I really appreciate the quietness after a day in town, with all the noise, dust and crowds there. Then, too, it is interesting and encouraging to see the work among the boys and girls, for the future of this land, as of all other lands, depends so much on the young people. These boys and girls, living, working, studying and playing together here, learning the Christian way of life, cannot but receive something that will influence their own future as well as that of those with whom they come in contact when they go from here. But they are still young when they leave school and will continue to need much help and encouragement and Christian teaching, if they are to be able to stand up against the influences they are sure to meet when they go from the school and perhaps even from the Christian community.

In this peaceful place we are not greatly aware of the political difficulties and unrest in this land, but the people share a problem which is becoming greater in so many places, that of getting adequate food. Grain is scarce and the price very high, they have lost cattle through disease, and trees on which they have depended for some of their food have not produced as they usually do.

A newcomer is impressed with how much there is to do and how few there are to do it. Everyone here is more than busy keeping up with the daily tasks of schools, hostels, Sunday classes, week-day classes, but at the same time sees so many more things that could be done if only the days were longer.

I am looking forward to the time when I can take some active part in this work. My only regret is that I did not come sooner to a place of such opportunity, to a people in such need of the Gospel and the healing of both souls and bodies.

Note—Miss Rollo is now at the language school at Landour.

For Mercy has a human heart,
    Pity a human face,
And Love, the human form divine,
    And Peace, the human dress.—Blake.

In East Coast Villages of Formosa

Miss Hermanson writes of work and needs on the East Coast as seen on her second visit to that part of the Island in February.

MISS Powers of the Welfare Department of CNRRA asked me to accompany her to the East Coast when she went to establish Relief Committees in the larger centres there. . . . My last visit to the coast was of necessity so hurried that I wanted to go again when there was an opportunity.

Starting out on a Tuesday evening, we went by train to a place not far from Suo, where the cliff road bus starts, and the next morning an hour's train ride brought us to the bus terminal. The road along the cliff having been partially repaired, the buses can run there again. One large bridge is out, however, and we walked over a small temporary bridge to get the bus that comes from the other side. The trip to Karenko took a little over six hours, but the bus was quite comfortable.

On Thursday morning the Karenko minister went with me to get a permit to go into the territory of the aborigines, then we took a bus out into the foothills to the village of Buserin, where four of the Tyal girls at our hospital live. Their parents were ever so glad to see us and sent their good wishes and admonishments to their daughters so far away. The minister is well known in these villages and receives a hearty welcome.

From there we walked (about 40 minutes) to the next village to see the Bible School for Aborigines. As the tumbledown building now in use will have to be abandoned, the people are building a simple little building to be used for both school and dormitories. They have a beautiful site overlooking the valley at the end of the Tayroko gorge and Christians are giving labour and material. At present there are 35 pupils in the Bible School, with one full-time teacher and another helping.

In the same village is the Agricultural School with 61 pupils, 31 girls and 30 boys. . . . The Government pays the salaries of the principal and two full-time teachers and two who work part time, one office worker, and a coolie and a maid; and also pays Y500.00 a month towards the food of each student—with the recent doubling of prices, this is not enough. In the dormitory morning and evening prayers and singing of hymns is part of the regular programme. The rest of the time is spent in studies, agriculture for all, animal husbandry and foundry work for the men and housekeeping and hygiene for the women in the mornings, and practical work in the fields in the afternoons. We feel that this school offers a splendid opportunity for teaching the Gospel.

. . . It could also be used as a centre for teaching home industries. . . . I hope something can be done to give these poor people work so that they can be self-supporting.

The people on the East Coast are building their own places of worship, very primitive, of course, but they are starting right. Our work should be to educate them in the Christian faith and work with them to encourage them in their efforts, and we hope some missionary can be sent there to do full-time work. The minister at Karenko, besides carrying on his own church work, is trying to pay frequent visits to the fifteen villages in that district, but naturally he cannot do much in such a large field.

Christian doctors on the East Coast attend the hill people free of charge and they are admitted to the Government hospital in the city free, but many are so far away that they receive very little medical attention. Malaria is still very prevalent. The atabrine left there by Mr. Dickson has all been used and I have sent some more from the supply that the Chinese War Relief Committee sent to the Mackay Memorial Hospital, but they have all the ordinary illnesses as well and some sort of clinic would be a great help. It would be splendid if a suitable boy could be found and sent to Medical School. The six girls now in the Mackay Hospital should be able to help when they finish their practical nursing course and return to their villages.

The two villages nearest Tai-tang have not yet heard the Gospel and we hope that some one can be stationed there as well. In the villages farther up the mountains there are quite a few believers, probably because they were able to study by themselves, while those near the city were under too close supervision by the Japanese. I could not go farther up the mountains because of the rain, but the Tai-tang minister had just returned from a trip to one village where they are quite anxious to have teaching.

From Tai-tang we went by bus across the southern mountains to Kohiong. The English Presbyterian missionaries have visited the aborigines in the southern and central part of Formosa and found the same eagerness to hear the message they brought. Here, too, more workers are needed and the need is *now*.

A deputation from the National Christian Council of India, Burma and Ceylon left India in February to visit the Churches in Great Britain and North America, and consult with Boards working in India. In the group are the vice-president of the Council, B. L. Rallia Ram; the secretary, Dr. Rajah B. Manikam, and Mrs. Manikam; Bishop John Subhan of The Methodist Church; and Mrs. Prem Nath Dass, former principal of Isabella Thoburn College.

Development of the Missionary Enterprise

This article by the Director of Missions of the Presbyterian Church of New Zealand is reprinted, with grateful acknowledgment, from "The Harvest Field", March 1947.

THERE are, speaking in general terms, three stages in the development of missionary work. These stages are not entirely separate from one another and one shades off into another, so that it is sometimes a little difficult to say exactly where one stage ends and another begins.

In the first stage the *Mission* is all-important. The missionaries go to a new field, engage helpers for school, hospital and evangelistic work and take full responsibility for all that is done. They completely control the work, station the workers where they think best and pay them with funds subscribed by the home Church.

The second stage is reached when the "native" workers, the employed Christians of the field, become so capable, so responsible, so indispensable that, for the good of the work, they are invited to become members of the Field Councils in order that they may both learn to take greater responsibility and also guide the missionaries in matters relating to the needs and problems and points of view of their own people.

It is in this stage that the *Church* begins to grow strong. It still needs the financial support of the Home Church and the direction of the "foreign" missionary, but it is beginning to grow (and sometimes to have uncomfortable growing pains), to think for itself and to make suggestions for its better working.

Then comes the third stage when the indigenous or "native" Church becomes strong and self-reliant. It has developed leaders of ability, it takes increasing responsibility for finance, it wants to have its say in what kind of missionaries the Home Church sends out to help it and it feels that God is guiding it directly and not only through the Home Church Mission Board or Mission Field Council.

There is, of course, a further stage when the mission link is broken and the indigenous Church says, "We thank you sincerely for bringing the Gospel to us and for your help in men and money for so many years—now we are ready to launch out on our own and become, not a daughter Church, but a sister Church, working with you for the increase of the Kingdom of God."

None of our mission fields has reached this fourth stage—the stage which is the right and proper end and result of the previous work of the mission, but our present mission fields show very clearly the other stages in mission development.

Prayer

ALMIGHTY and most merciful Father, we come to Thee in deep contrition, for we have sinned in thought, in word, and in deed and we long for that peace of mind and spirit which comes only through Thy forgiveness. Humbly we beseech Thee to cleanse us from all unworthiness and grant us this peace.

We praise Thy name that Thou didst give us Thy Word for our inspiration, Thy Son for our salvation, and Thy Holy Spirit for our sanctification—that Thou didst reveal to us the triumph of the Cross and show us the way of eternal life.

Teach us to see in the awesome happenings of these times the lessons which must be learned concerning God's absolute sovereignty and man's utter dependence on Him.

Help us to overcome our selfish interest in material things and to strive only for those spiritual possessions and blessings which Thou art ever ready to bestow.

Give us clear vision, that we may see through the obscuring veil of the world's misery all that Thou hast in store for those who put their trust in Thee.

Permit us to continue and to develop the work for which we are responsible in the Women's Missionary Society. May we be blessed in our high endeavour to make Christ known through our witnessing, and our sharing in the alleviation of suffering. Where changes have been made, may we walk the new way in confidence and hope. When human frailty causes any hindrance, may we have the strength and courage to surmount all difficulties.

Consecrate us and all that we have and are to renewed service made more potent by our greater love and sympathy.

We ask these things for the sake of the One in whose Name we pray—Jesus Christ our Lord. Amen.

A Litany of Beautiful Things

Sky and cloud and evening star,
From the shining worlds afar
Sun and moon no mist can mar
    God of all, we thank Thee
Unforgotten lakes and hills,
Little road that sunlight fills,
Joy that loveliness fulfils,
    God of all, we thank Thee.
Gifts of trees and little streams,
And all fairy light that beams,
Flash of wings where sunlight gleams,
    God of all, we thank Thee.
Courage born of lovely things,
Words of truth in singing wings,
Love thought out in colourings,
    God of all, we thank Thee.

—*The Challenge.*

Meditation

From "A Christian Meditation" by C. Leslie Craig in "The British Weekly".

ALTHOUGH Christ's birth was the greatest turning-point in history it stirred scarcely a ripple on the surface of the world's life. The decree of Cæsar Augustus caused much ado, but Christ came into the world with impressive quietness. The Evangelists record the incarnation as an unobtrusive happening whose significance was perceived by only a few people. . . . Our era gives us less chance than the first century did to learn that God comes to us in little things and in unobtrusive ways. . . .

While the world situation to-day contains many potential dangers we must remember that spiritual danger is the greatest peril of all. We stand in spiritual peril if we look for God only in the comet's rush, but not in the rose's birth; or if earthquake, wind and fire move us more than the still small voice. If something that goes off with a bang and a shower of sparks means more to us than the silent, gently-working leaven, we are spiritually more at home on November 5 than on December 25. . . .

That the significance of Christ's coming was, for the majority of people, veiled by its gentleness shows that there was something wrong with the age to which He came. It was foolish to attach greater importance to Cæsar's decree, disturbing though it was, than to the birth of the Babe of Bethlehem. The contemporary world, its sense of proportion, perspective and values, were seriously at fault; its people blind, deaf and insensitive. But if the general tenor of first-century life, and the preoccupation of its people, stand condemned by the fact that Christ's birth passed almost unnoticed, our own world comes under the same condemnation; and Bethlehem appeals to it for a change of mind and heart.

But Bethlehem gives encouragement, too. The writers of the Gospels . . . in recording the Incarnation as a quiet, almost unobserved happening, give us good news. Sometimes we are apt to think that because God is not making much noise in the world He is asleep, and that this atomic age seems to be getting out of His control. This major error is not new. "Not a god gives a thought to mortal affairs!" exclaimed a despairing Roman just before the birth of Christ. He was wrong, for God was very busy just then, bringing to a climax His mighty preparations for Christ's coming. For many centuries and in many lands He had been at work. Even the emperors, whose decrees caused so much stir in the world, had been pressed into unconscious service;

and the roads they had built for Roman armies were ready just in time for the Gospel to travel down them. The despondent Roman was wrong, hopelessly wrong; and so are we if we think God is inactive to-day. Bethlehem teaches that God's methods are not those of the modern publicist. Predominantly quiet because His power needs no artificial boosting, He is always at work. He does big things silently: warms Wesley's heart in Aldersgate Street, opens the gates of heaven to Spurgeon in a little Bethel, visits Carey's cobbler's shop and Livingstone's loom. His kingdom cometh not by observation. He is on the field when He is most invisible. Bethlehem proves it: so the workman of God must never lose heart.

—*C. Leslie Craig.*

Waiting at Shanghai

From Mrs. Dickson, March 21st.

. . . There have been no boats or planes to Formosa so far. We keep inquiring at all the agencies, and in the meantime we are collecting our freight and luggage and ''seeing it through'' Customs, a long, laborious process, laughable in its bewildering attention to detail, if you are not too tired to laugh. . . .

The streets are a maze of rickshaws, pedicabs (rickshaw with a bicycle pulling it), cars, trucks, jeeps, and all kinds and sizes and ages of people, interesting and amazing. The shoe shiners have a new method here, new to me at least. They spring out at one from some corner, ''Look at *those* shoes!'' they seem to be saying accusingly, looking only at your shoes and addressing the world in general and passersby if they care to listen, ''They *need* shining!'' This last statement is said virtuously as if the whole episode is only for the public good and in the interest of the Board of Health. You feel horrified and ashamed by now, torn between the impulse to yield to his suggestion and a desire to run away quickly and hide those dreadful shoes that ''need'' polishing! It is far more effective as a sales talk than any plea to be of service!

We are still at the Lutheran Centre, a sort of whirlpool for missionaries . . . where they are swirled in and out and depart in every direction. We had a large group from Norway here on their way to Northwest China. They were terribly sincere in their Christian life, with earnest faces and clear, fine courage in their eyes. One Norwegian girl said, ''It is nice to see my trunks again. I sent them last April from Norway.'' She had had to send them early, almost a year early, in order to be sure they would be waiting for her in Shanghai.

One young man from Norway, boyish and young, read the Shepherd Psalm one morning for worship. Then he said hesitatingly, choosing his words with great honesty, "When I first saw the shores of China, this was a comfort to me. The Lord is my Shepherd, He goeth before." . . . Without those three words shining out like a light-house or beacon of hope, you would despair. "He goeth before"—I have so often heard it quoted by missionaries of late, for many of them are going back into dangerous places where civil war is rife, bandits common, and life uncertain. The only *certain* thing they can be sure of is the *need,* for the Gospel of Christ is needed now as never before.

A missionary from Sweden who left here recently with his wife and small baby told of his station away on the edge of Tibet. "There is a monastery there with 3,000 Buddhist monks in it," he said. "Our first missionary there was stoned, his clothes were torn, and he was cast out of the town. But now we have a mission station established there." How easy to forget how our frontiers in mission work were forged in the beginning, until we hear of places like this!

An old man, Finnish in nationality, appeared one day at the Centre. He had been on the mission field in free China for ten years. He had a long white beard and odd homemade clothes. "There was no way to go home," he explained when some one commented on his long term. Two wars had happened in Finland since he left, and two in China, and all this time he was separated from his family. He had lost all his clothes and possessions in fleeing from the Japanese, but he had not lost the Message, for he led worship one evening and gave the most thoughtful and spiritual message we have heard.

We have had a happy-hearted time at the Centre with delightful fellowship, which more than makes up for the fact that our accommodations are a bit rugged. The Centre was once a church hall, now adapted roughly to its new role of lodging missionaries. Women and children sleep in a big room upstairs. Each one is allotted a camp cot and two army blankets. The men sleep downstairs in the big storeroom or warehouse. . . .

We speak a different Chinese dialect than the one that is spoken here. That means we communicate by signs a good deal. For instance, when the boy at the desk at the Centre wants to indicate "air-mail" he flutters his hands as if they were wings, always in an upward motion. It is very suggestive of the air-mail rates, too, always fluttering and steadily soaring. They have gone up twice since we have been here. . . .

I read recently of a lad on a ranch who asked permission to open the sluice gates and let the water from the hills flow in and irrigate the gardens. But he knew only the lower gates, and only managed to get water for the lower levels of the garden. Then the owner came and opened the sluice gates higher up, and all the garden was covered. This was used as an illustration in speaking of blessings we ask for, little blessings or great ones. I thought to myself ''The higher gates for great emergencies''. Then more news came of Formosa, disturbing news, and I prayed, ''Open the high gates, O my Father; let Thy larger blessing of protection and guidance and comfort reach them now.''

London Letter

From Miss Margaret Wrong, Secretary of International Committee on Christian Literature for Africa (London, March 16th).

A RUSSIAN friend once remarked, ''You are indeed a strange people. You consider the weather a fit subject for conversation; if we discussed the weather in Russia it would leave no time to converse on subjects of real interest. I find your weather talk infinitely boring.'' By this standard talk here has been ''infinitely boring'' for a long time, for the weather has taken precedence not only in talk but in headlines in the press and in B.B.C. bulletins. Trains buried in snowdrifts are now giving place to shopping by boat instead of by bus and to manning the dykes in the Fen Country against the worst floods in memory. ''Swans look in at bedroom windows'' was a headline in one paper recently. One of the dailies the other day tendered a vote of thanks to all milkmen, postmen and newsboys who never missed a round or turned up late ''during the snow-blitz''.

Farming, industry, domestic economy have all been profoundly affected. Shepherds have had and are having a terrible time trying to save their sheep. It is said a million have been lost. Spring sowing is weeks late. You will have heard a good deal about the stoppage of industry, which has been most serious. Works closed and electricity cuts left householders without power from 9-12 a.m., and 2-4 p.m. The Women's Voluntary Services in some parts of the country have taken round hot meals to old people and have arranged for a heated room where they could sit when there was no heat at home. Former Home Guards and A.R.P. wardens are out helping as they did in the blitz.

As electricity was not allowed in offices during hours of the cut all sorts of lighting makeshifts had to be resorted to on dark days. Committees took on a new and mysterious dignity in the fitful light of candles placed at intervals on the tables round which they gathered. Many offices would have been thankful even for Bob Cratchett's exiguous fire. Stooping to retrieve my agenda at a blue-nosed and overcoated committee, I noted that the secretary's feet were getting some comfort from a hot water bottle placed discreetly beneath the table. An African student in the north of England, one of the hundreds now studying in this country, wrote, ''My feet refuse to get acclimatised.''

The weather and consequent breakdown has helped to bring home to us the seriousness of the crisis the country is facing and has brought us a little nearer to realizing the terrible conditions in the bombed cities of Europe, where things are so much worse. A member of parliament in a committee the other day remarked as he took his seat and buttoned his overcoat up to his rather blue nose, ''Well, this may wake us up to what the Germans are going through.'' The permission given some time ago, under public pressure, to send parcels of rationed food to the continent has been taken by many people. . . . An American friend, just back from Germany and Scandinavia and full of the need, commenting on the attitude of people in countries where life is more normal, remarked, ''I don't believe people *can* understand unless they too have suffered.''

The crisis is helping us to realize that charity like patriotism is not enough and that intelligent and courageous support of national and international planning for world distribution of food and other resources is essential. It is perhaps dawning on us that ''We are all members of one body'' is not merely a pious platitude but a condition of survival.

From both sides of the Atlantic comes emphasis on the need of spiritual values controlling and directing the use of natural resources. In *The Humanities after the War* (Yale University Press) W. M. Dixon writes, ''Here is the great divide, the momentous parting of the ways in human thought. Here every man must make his choice. Here on one side stand the naturalists, men who decline, like St. Thomas, to advance beyond the evidences of the senses, to believe till they have seen with their eyes, touched and handled. The men who have put their trust in the human intellect, its findings and no other. And then in opposition are the men of religion. The poets and the artists who place their trust in the inner vision, the intimations of the soul and its affections.'' The other day here the editorial in *The Times' Educational Supplement,* headed *The Challenge,* supported raising the school leaving age in spite of the shortage of labour and asked, ''What is the nature of the task before the teacher with a class of boys or girls retained in school for the additional year?'' It then gave the answer in the words of a letter signed by the staff of one of the big grammar schools, ''to lead pupils to love the three eternal values, goodness, beauty and truth expressed in the three main aspects of human activity: thought, feeling and will'', adding ''This may seem remote, abstract and highfaltin, to some teachers, but the crisis of our civilization is fundamentally not an economic, nor a social, nor a political crisis, but a moral and spiritual one. . . .''

The choice forced on man was brought before us this month in a series of wireless talks on atomic energy, given each day for a week on one programme and repeated the following week on another. In talk after talk the emphasis on the fabulous power available was coupled with emphasis on the inescapable choice of how that power will be used. Group Capt. Cheshire, V.C., who described dropping the bomb, said, ''Of all worldly attractions the most vicious is that of power and atomic energy spelt power. . . . If man persists in claiming atomic energy for himself and entrusts its custody to purely human wisdom, then I for one hold little brief for the future of civilization.'' Bertrand Russell ended his talk on *The Outlook of Mankind* with, ''It is necessary to overcome ancient loyalties, ancient prejudices and deep-rooted suspicions. It is necessary to learn to think of mankind as a whole, not of the separate nations whose enmities have become incompatible with survival. The human race has to choose between utter disaster and unexampled well-being—no middle course is any longer possible.''

The signing of the treaty between France and Britain at Dunkirk brought back vivid memories of the summer days when from the coves and harbours of this country unknown men who had any kind of a boat chose to risk their lives to bring home a defeated army from the shores of France. The Government Economic Survey for 1947 shows that defeat is again possible. The review in *The Times Literary Supplement,* headed *A Call to Britain,* demands that full knowledge be given to the people of the gravity of the present situation and calls for a moral and spiritual mobilization: ''But there is a problem lying deeper than statistics, sociology, citizenship or shortages. To our economic and intellectual mobilization there needs to be added a moral if not a spiritual one. The intelligent and informed will needs the spur of sincere emotion. . . . In spite of sharp reminders like the fuel crisis and the dwindling of the dollar credits, the danger that the nation might fall back into the listless and aimless mood of the years between the wars is real. This time perhaps the feeling might continue for good. Ideals, like the rest of our responsibilities, must be shared or democracy will perish. To what stars, then, are we to hitch our economic wagon? Surely there are high and compelling motives that only wait for the master-word from our leaders of thought and action to call them to life.

''Patriotism is one. Plain national pride; the pride of great literature, the pride of craftsmanship, the pride of endurance and courage, the pride of noble traditions. The belief that England, with these intact, has still much to share with the world—if these feelings can be touched, half the battle is already won. But there are deeper springs. Religion has now a challenge it can and must meet. . . . With the help of the Churches the common effort can become a crusade for the recovery of England from religious negligence and civic passivity, from the ignominy of selfishness and cowardice. If sin is to be chastised, are there not the multifarious sins of the malingerer, the pilferer, the tax evader, the absentee, the black marketeer, the self-seeker and the cynic?

''If, as seems only too likely, we must look to a long continuance of rationing restrictions, priorities, price controls and the minute refinements of taxation, they must be supported and enforced by a higher social morality. . . . Courage will not cease to be a primal virtue, the courage of endurance and the courage of adventure, the courage to shed our illusions and face the realities. . . . This is not the time for pulling long faces. . . .

''It remains to be seen whether the Briton, with the help of his pride in his nation, the assistance of his religion and the inspiration of his poets, will of his own free will work as productively and live as sparely as others have done under an official taskmaster. Austerity is certain to be our portion for a long while to come. Let it be the austerity of a lean athletic people passionately reforging a great destiny.''

In spite of difficulties work on African literature develops. The paper and labour shortages restrict publication to such an extent that in parts of Africa there is a black market in books and especially in Bibles. However, we have placed a number of manuscripts with publishers and The African Home Library which we edit has now reached 101 titles and more coming. The magazine *Listen* is now a monthly and we are both embarrassed and cheered by the volume of correspondence, enquiries, answers to competitions and contributions from readers which have to be dealt with—130 letters came by one West African mail this week.

The second World Conference of Christian Youth will be held in Oslo from July 22nd to 31st, 1947, under the motto, ''Jesus Christ is Lord''. The 1,300 delegates who are to attend will represent many countries and many races. Our Church expects to have three delegates go. The organizations responsible for the conference are the World Council of Churches, the World's Alliance of Young Men's Christian Association, and the World's Young Women's Christian Association.

The Christian Front in China

"Friends on the Job"

By A. R. Crouch

. . . All the magnificent work done by the Friends' Ambulance Unit along the Burma border is related, in my recollections, to one particular shower bath—that steaming hot one after a very difficult day's walk in a cold rain. As I think of it now in retrospect, I believe that nothing else could have met my combined physical and spiritual needs more adequately at that moment than just what Dr. Loomis and his Christian companions at Tengchung provided—a hot shower bath.

Their services to the community was centred in an emergency hospital which had been established in an old temple on the outskirts of the completely ruined city of Tengchung where the Chinese and American forces had separated every stick and stone from its brother in the process of eradicating the enemy's army. The place was blown to pieces when the Friends went in. For six months they spent twenty-four hours a day relieving the suffering and directing the recovery of American and Chinese army personnel while at the same time caring for the local civilians who gradually returned from their hideouts in the hills. As the war moved on down into Burma the Friends went to work on the job of building their medical service into the permanent life of the community.

Representing the Church of Christ in China (of which the Presbyterian Mission is a part) which operates permanent Christian missions in Border areas, it was my job to make a preliminary report on when and how to assimilate that nobly established work into our permanent programme so that the Friends could move on to another emergency job.

The administration of the hospital was shared by Dr. Yang, a Chinese physician from Cheeloo Medical College, and Dr. Loomis, an American with five years' experience in the Grenfell Mission of Labrador. Mr. Alexander, a successful folk school administrator from Saskatchewan, was business manager. The laboratory technician was an American college student, the chief nurse was a girl from England, while the master mechanic and truck driver was a big negro from South Africa. The finest standbys among the nurses were Miss Shen and Miss Hsu from the Chinese universities of Kunming. Another Chinese Christian student acted as general helper and interpreter.

That efficient Christian team worked through the war without pay, except each person's knowledge that he was using his ability to the utmost in a place where there were no others to do that kind of a job. If you'd ask any of them to-day what experience meant most to them they'd probably answer "Christian fellowship".

♣ ♣ ♣ ♣

The Common Denominator

That group huddled around a handful of glowing charcoal down on the Tengchung cut-off (a road built by Stillwell between two points on a loop of the Burma Road during the Burma Campaign) would certainly have their place in my collection of unforgettable worship experiences. There was no similar pattern of worship in our previous individual experiences. Big John Peter had become a Christian somewhere in Burma, although he was a South African negro. Pretty Constance Shen came from a university professor's home and her religious forms had been those of the Church of England, although she was Chinese. Alexander had come from a rigid Presbyterian background in Saskatchewan, Everts Loomis was originally Congregationalist, Chiu's experience had been with the Chinese Y.M.C.A., and Doris Woodward disclaimed denominational forms of any sort. It may be that this dissimilarity of background made the Friends' pattern of worship effective for that group.

We met together silently in the bare room which served as a general gathering place. Silence began as we entered the door, and it became individual prayer as we took places on the backless benches on the floor. This period of silent, personal prayer was concluded by a short selection from the Bible by one of the group who was reader for the week. Then followed another period of silence during which our thoughts were naturally influenced by what had just been read. Our worship did not end when we walked out of the group meeting in silence, and I often felt there was worship in the jobs that were done during the day. . . .

. . . That worship "carry-over" was especially apparent in the personal relationships in that international, interracial, interdenominational group of Christians who lived and worked so closely together. It was an "experience in worship" to have been with them for a short time. Such a thing is only possible after the Christian Faith has become the common denominator of our lives.

From September 1946 to March 1947, the Ecumenical Press Service reports, about 2,000 missionaries representing Canadian and American Boards went out to the Far East—1,600 of them sailed on the S.S. *Marine Lynx* and the S.S. *Marine Adler,* which made four trips to the East in that time.

LITERATURE PAGE

Miss Louise A. Reith

CHILDREN of other lands can become very real friends to Canadian children through the pages of books. Some have already met John and Jeeva in JOHN AND JEEVA OF INDIA by Muriel R. Wray. This book is written for seven- and eight-year-olds but we are sure older children would enjoy reading it and colouring the pictures which illustrate each of the seven stories telling of various aspects of the worship of the Indian Church, as singing praises, learning to read the Bible, praying, baptism, festivals, serving and helping one another, bringing gifts and building the place of worship. The stories show clearly the place that children have in that growing Church.

Children of junior age will find CHURCH BELLS CALLING by Muriel Beaton Patterson a most interesting book, for within its pages are stories of children in every land in which the Canadian Churches have missionaries. This book was published in connection with the celebration of one hundred years of Canadian Overseas Mission work and would be a welcome addition to any child's library.

For younger children to whom pictures are most important there are two delightful new books in the Nursery Series. MAYLING, A LITTLE GIRL OF CHINA, introduces us to a charming little Chinese girl, her family and friends. One of her best-loved pets, ''Slow One'', a duck, gets lost but as he is found again the book ends happily. ABWA AND HER PICTURE takes us across the seas to Africa, where we become acquainted with this little African girl and find out how she longs for and finally secures a copy of the picture ''Jesus and the Children'' not only for herself but for two of her friends. Beautifully illustrated, these two small books would be treasured possessions for any little child.

In the ''From Bible Pages'' Series there are two very attractive booklets especially suitable for children. In Book One, THE GIVER OF EVERY GOOD GIFT, there are pictures and stories of the gifts God gives to His children—life, friends, a beautiful world, daily care, home and parents, and His own Son. In Book Two, JESUS, OUR BEST FRIEND, are stories of Jesus illustrated with pictures showing why we can truly say that ''Jesus is our Best Friend''.

While all the books mentioned above are helpful in Children's groups, we suggest them as being particularly suitable to give to children for their very own to have in their own libraries. It is as they read and re-read such stories that the children in them become real and they understand and make their own the teachings of the books.

(For prices of books see the Book List on the inside of the back cover.)

AUXILIARIES

Mrs. W. A. McLennan and Miss E. L. McClelland

Home Helpers

IN 1889 there came to Mrs. John Thorburn of Ottawa the thought of interesting in the work of the Woman's Foreign Missionary Society women who were seldom able to attend meetings because of distance or home duties, or for other reasons. So was born the department of Scattered Helpers with the motto "Let nothing be lost". Later when the three missionary societies amalgamated the name was changed to Home Helpers—the name used by the Women's Home Missionary Society since 1907. And what a rich harvest has been gleaned through the interest and prayers of those who have shared our great work!

Home Helper visitors have extended friendship and Christian fellowship to many who might feel themselves cut off from the activities of the church, were it not for the personal interest of faithful visitors. One Home Helper said, "As a shut-in member of my Auxiliary I do resolve to pray regularly and systematically for the officers of my Auxiliary, for the monthly inspirational meeting and the missionaries supported by the funds of our Society." And a Secretary wrote, "As Home Helpers Secretary I do resolve to take a personal interest in the Home Helpers and to persuade as many as I can to become active members of the Auxiliary."

In one Presbyterial the Auxiliary Home Helpers Secretary calls every three months, and the shut-ins expect a real visit with news of all that goes on in the church, especially news of the Auxiliary, the Ladies' Aid and other organizations. The Secretary needs a strong committee, as contact must be maintained not only with shut-ins but also with busy professional and business women as well as young mothers, who as Home Helper members of the Auxiliary wish to be kept informed on the progress of the missionary work of the church. To these *The Glad Tidings* is valuable as a source of information about our work in India, Formosa, British Guiana, China, and Canada, with something, too, of other missionary work.

Secretaries keep in touch with members with a card of greeting at Christmas, Easter and birthdays. Some take time for a little visit by telephone. At Christmas one secretary gathered a few children and together they called at the homes of aged members, singing the carols that bring so many precious memories.

June seems to be the ideal month for a special Home Helpers meeting. If it can be held at a suburban or farm home, it is a real treat for the town or city members as well as rural ones. Home Helper members may be responsible for almost the whole programme of such a meeting, one choosing the hymns, one reading the Scripture, one leading in prayer, and all taking part in a review of the missionary news of the day as presented in *The Glad Tidings* from January to June. This annual get-together and tea promotes fellowship and is well worth while.

That no children be left out, some Mission Bands have as Home Helper members children who cannot attend the Band meetings. Children have been quick to take advantage of this privilege, using the study and handcraft material prepared for Mission Bands, and the number of such members is steadily growing.

The possibilities in the Home Helpers Department are unbounded. With the will to help advance the Kingdom of Christ may we build well and truly on the foundation that has been laid, finding no task too small for our best effort and prayer.

—*(Mrs. K. B.) Margaret Schroeder.*

GIRLS and LEADERS

Mrs. Harold Keefer, *Secretary*

A 1946 Camper Tells of a Day at Camp

SEVEN-THIRTY a.m., and we are wakened by the peal of the bell! How different from the alarm clock which wakens us at home! Some of us, indeed, are awake even before the bell rings because the birds that awakened with the sun have been chirping to tell us that time for rising is approaching.

Our morning dip in the lake chases away the last vestiges of sleep. Burr-r-r at such an early hour even land-locked lakes are cold! Then we dress and go to chapel, reverently thanking Him who has given us these lakes and who watches over all His creation, noting even the fall of one of those sparrows scurrying before us.

Breakfast tastes especially good when our appetites have been sharpened by our dip and the fresh morning air. Then off we go to lectures on the lawn, quite different from school, where instead of stuffy classrooms we find a quiet nook to listen to the leader. Her words are full of love and wisdom as she explains the Christian life. Then interest groups give us ideas for future hobbies.

After lunch we have a well earned rest for an hour. Then we are ready for some more fun in the lake. What swimming and splashing and fun we do have under the watchful eyes of the swimming instructress! Evenings bring competitive games—soft ball, volley ball, archery. What a thrill when our side wins!

The call for chapel comes and one of our leaders leads us in thanks for a day of happiness. After chapel we go to the recreation hall or to the camp-fire for fun. Perhaps we display our dramatic ability as we present the story of Champlain and others who helped make the history of this glorious country. The appearance of milk and cookies tells us that bed time is approaching. We pray together that we will be watched over in our night of sleep. And so to bed, giving thanks for this day of happiness and looking forward to another glorious day at camp.

—*Margaret Webster.*

Presbyterian Camps for Girls, 1947

Alberta—Sylvan Lake, July 28–August 7.
Saskatchewan—Buena Vista, July 8–17.
Christopher Lake, July 21–31.
Manitoba—Shoal Lake, July 8–22.
Ontario—Glen Mohr (Senior Girls), July 9–18.
(Intermediate Girls) August 18–27.
Kintail, Girls' Camp, July 21-29.
(Eastern Ontario and Quebec)—Lake St. Francis.

CHILDREN'S DEPARTMENT

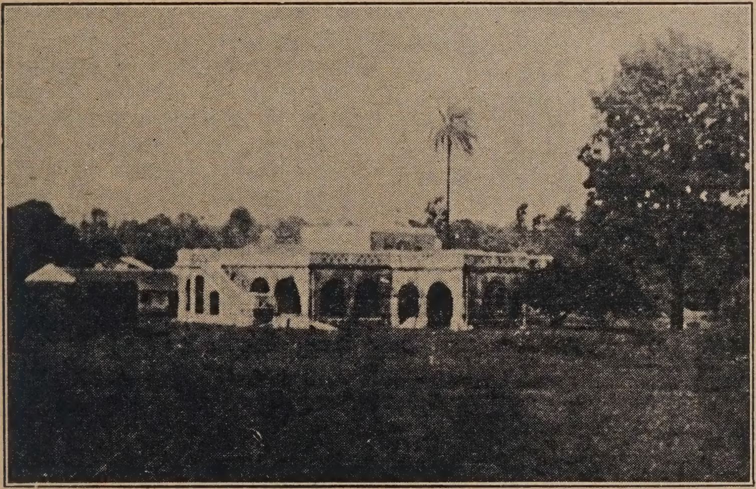
Mrs. W. N. Ferguson, *Secretary*

THE boys and girls who have become interested in the story of Shera as told in *Shera of the Punjab* will be glad to hear what this Indian lad has been doing lately and what he is going to do now. The following is quoted from *Friendship Frontier,* Ludhiana, India:

". . . There is a very interesting sequel to this story (*Shera of the Punjab*), for Shera is a big boy now and was one of India's fine air men during the war. He was so good he was offered a King's commission in the air force. And that is a great thing to happen to an Indian boy. Very few of them had that opportunity and honour. It would have meant money and comfort and position. But Shera thought it over and turned it down. He said that it was indeed a great honour and he appreciated it fully, but that he already had a commission from a greater King—the King of Kings. He is going to be a Christian minister. He knows that India needs Christ more than it needs air men.''

* * *

With new groups particularly in mind, as well as the new boys and girls who have come into our other Mission Bands and Explorers' Groups, we are again publishing the picture of the Abey Memorial Children's Home at Amkhut, Central India, to which the money given by our children's groups goes, to care for the little children there. While Miss Williamson, who is in charge of the Home, is at home in Canada on furlough, Miss Ellen Douglas is looking after the children.



M. G. Abey Memorial Children's Home

O Father, whose voice I hear in the winds and whose breath gives life to all the world, hear me. I am a man before you, one of your many children—I am small and weak. I need your strength and wisdom. Let me walk in beauty, and make my eyes ever behold the red and purple sunsets. Make my hands respect the things You have made, my ears sharp to hear Your voice. Make me wise, so that I may know the things You have taught my people—the lessons You have hidden in every leaf and rock. I seek strength, Father—not to be superior to my brothers, but to be able to fight my greatest enemy—myself. Make me ever ready to come to You with clean hands and straight eye, so that when life fades as the fading sunset, my spirit may come to You without shame.

A Chippewa's Prayer, by Tom Whitecloud, in *The Living Message.*

THROUGH THE SOCIETY

ALBERTA

MRS. A. A. MACGREGOR, 9824 103RD ST., EDMONTON, PRESS SECRETARY

CALGARY Presbyterial Society—The annual Presbyterial meeting was held in Grace Church, Calgary, with Mrs. R. J. Edgar presiding and more than 50 delegates present, including some from Banff and Cayley. The various reports indicated that 1946 had been a successful year. The allocation was exceeded by $191; $86 was given for supplies, and new clothing, layettes, quilts and Christmas gifts were sent to hospitals, canned goods and clothing to needy families, and quilts and new and used clothing to the value of $100 for Hungary Relief.

Miss Ruby Walker, regional worker for Saskatchewan, addressed the gathering at both afternoon and evening sessions. She reviewed the work of the Women's Missionary Society, referring particularly to work done in Indian Schools, among the Chinese in Canada and the Ukrainians, and to girls' camps and the Welcome and Welfare work for newcomers to the country. In the evening, speaking on ''Stewardship'', she reminded her hearers that all we have is from God, a trust to be used for Him and His purpose in the world, and stressed the need of a ''fresh infusion'' of the sacrificial spirit into the Church and the lives of Christians. ''We are called to a life of faithful service,'' she said. The Canadian Girls in Training group were in charge of the devotions, and reports of the Girls', Young Women's and Evening Departments were given.

Mrs. Edgar was re-elected president. New officers include Mrs. B. McCallum as corresponding secretary, Mrs. J. K. Paul, treasurer; Miss Molly Harback, Evening Department secretary; Welcome and Welfare, Mrs. A. C. Low, Supply, Mrs. J. Meaton.

Macleod Presbyterial Society — In spite of stormy, cold weather, a fine gathering of Women's Missionary Society women met for the annual Presbyterial meeting in St. Andrew's Church, Lethbridge, on February 25th. Very encouraging reports were received from all departments; especially encouraging were those of the Young Women and Welcome and Welfare. Each Auxiliary had passed its allocation by a substantial amount. At the luncheon hour the Rev. E. L. Garvin of Lethbridge, bringing greetings from the Presbytery of Calgary, spoke of the need and value of prayer to deepen the spiritual life of our Church, appealing for prayer groups wherever possible and sincere personal prayer, by which much could be accomplished. Miss Ruby Walker addressed the gathering in the afternoon. She gave many instances of girls' lives being changed by contacts made at summer camps and of long distances travelled by many of our members to attend meetings and help in the work, and stressed the many new opportunities for work in the overseas fields. She then called on the members to rededicate themselves to the Master's service. After the installation of the officers and the closing prayer, tea was served and a social half hour spent before the women dispersed.

Red Deer Presbyterial Society—Miss Ruby Walker was the speaker at the World Day of Prayer service, held in the Presbyterian Church at Penhold and attended by women of various denominations. Afterwards Miss Walker met with the Presbyterian Sunday School children and organized a Mission Band, with Mrs. Tronnes and Miss Opal Stearns as leaders.

BRITISH COLUMBIA

MRS. W. BARLOW, 149 W. 5TH ST.,
NORTH VANCOUVER, PRESS SECRETARY

KAMLOOPS–Okanagan Presbyterial Society — The Presbyterial annual meeting was held on March 11th in St. Andrew's Church, Salmon Arm, with Mrs. R. A. Ferguson presiding. Delegates were present from Penticton, Vernon and Armstrong as well as Salmon Arm. The Rev. Mr. Dann of Vernon conducted the morning devotions and Salmon Arm Auxiliary members those of the afternoon. Departmental reports were given. Two minutes' silence was observed in memory of those who had passed away, followed by a prayer by Mrs. Clow of Penticton. Miss Lily Macarthur, Children's Work Secretary, gave a fine address at the morning session, and in the afternoon the speakers were Miss Sybil D. White, Synodical President, and Miss Helen Scott, Young Women's Travelling Secretary, who gave an interesting talk on Young Women's work. Miss White installed the officers. The closing words were given by the Rev. S. Hill-Kerr of Salmon Arm. The hospitality of the Salmon Arm Auxiliary members added greatly to the success of this interesting and inspiring meeting.

The Armstrong Auxiliary was honoured by a surprise visit from the Rev. J. A. Munro, Western Superintendent of Missions, at the February meeting, held at the home of Mrs. J. H. Wilson. The March meeting was also a very special one with Miss Scott and Miss Macarthur present.

Kootenay Presbyterial Society—The annual Presbyterial meeting was held in First Church, Nelson, on February 28th and March 1st, with delegates present from Kimberley, Cranbrook, Creston, Trail and Nelson. Mrs. Roulston presided and Mr. A. Stewart spoke for the Nelson session and congregation. Miss Sybil D. White was also present and offered helpful suggestions that were much appreciated. Mrs. Armour of Chapman Camp was elected president for 1947. In the evening Mr. Stewart gave an address on the theme, ''The Light Grows; Christian Religion Cannot Stand Still.''

Victoria Presbyterial Society — The 33rd annual meeting of the Presbyterial was held in St. Andrew's Church, with Mrs. J. Dickson presiding. The treasurer reported that the sum of $1,376 was sent to the Synodical Treasurer. Mrs. R. Pollock, first vice-president of the Synodical Society, reported that British Columbia had exceeded its allocation, showing that members are taking a greater interest in missionaries and missionary work of the Church. The Rev. T. H. McAllister, Moderator, brought greetings from the Presbytery. Mrs. R. E. Larson spoke of the missionary work that she and her husband had been doing in South America among the Indians along the Amazon River. On the second day Mrs. R. A. Sewell gave a short address on the work of the Women's Missionary Society in Quebec; Miss L. Macarthur spoke on the work in Northern Ontario, telling especially of her experiences in the Kirkland Lake district; and Miss Helen Scott told of the work of the Young Women's Auxiliaries, and stressed the need for teaching children.

On Friday evening February 28th, at a meeting held at the home of Mrs. Bowen Colthurst, a group of younger married women of Knox Church, Sooke, Vancouver Island, were organized as an Evening Guild by Miss Helen Scott. On Saturday afternoon the Auxiliary gave a tea in honour of Miss Scott, who gave a short talk on the Young Women's work.

MANITOBA

MRS. C. LECOCQ, 306 N. BRODIE ST., FORT WILLIAM, ONT., PRESS SECRETARY

BRANDON Presbyterial Society—The annual Presbyterial meeting was held in First Church, Brandon, on January 29th. Mrs. J. A. Gray presided and Mrs. G. W. Fergusson conducted the devotional exercises. Encouraging reports were given, after which Mrs. H. H. Dunwoody, Provincial President, gave helpful suggestions. Miss Stewart, nurse at the Birtle Indian School, told of her work there. The Rev. J. Jack of Hartney led in the afternoon devotions, his theme being ''The Sovereignty of God's Grace'', and the Rev. J. E. Bigelow of Carberry installed the officers for 1947. In the evening an opportunity was given the women to hear the Moderator, the Right Rev. Gordon Maclean, who spoke on ''The Church and its Relation to the World''.

Superior Presbyterial Society — Taking an active part in the 33rd annual Presbyterial meeting, held in First Church, Fort William, on February 26th were delegates from Fort William, Port Arthur, Geraldton, and Fort Frances. Mrs. W. S. Nairn was in the chair. At the beginning of the afternoon session there was a minute's silence in memory of a past president, the late Mrs. Thomas Delbridge. Fort Frances and Geraldton members conducted the devotions. Reports showed a decided improvement in 1946 and a growing interest. Miss M. I. Smellie reviewed her work as Literature Secretary and spoke of the value of literature to the groups. Besides many books, she had a display of handcraft and art, friendship maps, picture panels, scrap books, bird houses, pottery and knitting, the work of the younger members. An interesting report showed that Evening groups played an important part in the work. The Young Women were very active, too, and had several outstanding meetings. There were nine girls' groups, with 106 members (all took the mission study on Africa), and two Explorer groups and four Mission Bands —a new one formed at Geraldton in October. The Margaret Hogarth Band of First Church, Fort William, presented a lovely pageant, ''Ceremonial of Peace''. Two banners, for attendance and for givings, were awarded to the May McMahon Band of Port Arthur.

In her address Mrs. Nairn stressed the needs of the world to-day; it calls, she said, for radical changes which can come only as the Gospel is taken to all men. Miss Margaret McTaggart, Children's Librarian, spoke of the universal appeal of the public library; belonging to all age groups, all nationalities and all religious groups, it fosters toleration of another's viewpoint and is a bulwark against unrest and misunderstanding. Mrs. T. Gillespie spoke on Political India, telling of the stand the Government is taking at the present time and of the struggle to reconcile the radically different beliefs and customs of that great country with its numerous races and religions. Mrs. R. T. Hall of Geraldton, who gave the closing message, referred to their congregation, begun eleven years ago; having received help as a mission, the people now wish to play their part in working for missions. In the evening the Rev. R. T. Hall gave an inspiring address on ''The Sanctity of Christian Marriage''. Members of Evening and Young Women's groups conducted the devotions, and C.G.I.T. members sang a chorus. The Rev. J. Flook installed the officers.

Winnipeg Presbyterial Society — At the opening session of the 33rd annual Presbyterial meeting, in First Church, Winnipeg, on February 26th Mrs. W. S. Smith said that home missions and the work at home were a challenge to those who could not answer the call for more workers on overseas fields. She appealed for advance in all missionary work. '' 'Not to gain, but to give', is the motto of the Medical College at Vellore, India,'' said Dr. Jessie Findlay, a former director of the college. She compared the women of India of half a century ago to those of to-day. More and more are women becoming educated and to-day they are taking an active part in the government, and through their influence municipal councils have improved sanitation, schools and transportation. An Indian woman had even been representing her country in the United Nations. Much of this advance, she said, was made possible by the work of mission schools, which began the training of boys and girls in their care; and the missionary societies might well be proud of their work.

The very encouraging reports indicated increased interest in the work. In all, $1,629.08 was given in 1946—of this Home Helpers gave $159. Overseas brides were visited as well as the sick and aged; altogether 990 visits were made. Mrs. J. P. Duffin installed the officers. The new president is Mrs. G. W. Bradley. ''We are entering a new year of endeavour'', said Mrs. F. A. Gemmel in her closing message; ''and these meetings have led us to consecrate ourselves anew to the service of the Church in all its departments.'' The Rev. A. T. Howick had reminded us at the morning session that only as the individual abides in Christ will the life of the Church be strengthened.

At the March meeting of Old Kildonan Auxiliary, at the home of Mrs. J. A. Davidson, Miss Mary Henderson gave a splendid address on the lives of early missionaries to India and quarterly reports were presented.

ONTARIO

MRS. J. R. HILL, 250 COOPER STREET, OTTAWA, PRESS SECRETARY

DIGNITY marked a final meeting of the 1946 Provincial officers in Calvin Church, Toronto, on March 6th and 7th. Mrs. H. C. McKellar presided. Devotional periods were led by Mrs. W. M. Hall, Mrs. M. W. Heslip and Mrs. Glen Thompson. The secretaries, in many cases, referred to the work and workers of past years. The treasurer, Mrs. H. W. Morgan, said that for a number of years there had been increases in the givings and in 1946 $125,724.56 was received, $2,600 more than the allocation; in addition, there was $5,359.36 for the supply fund. All stood as Mrs. McKellar, in her closing message, spoke of the passing from

Provincial to Synodical Societies—the Presbyterial Societies in Ontario and Quebec now belonging to the Synodical Societies of Hamilton and London, Toronto and Kingston, and Montreal and Ottawa.

Barrie—At the 15th annual supper meeting of the Orillia Auxiliary in February representatives of other churches in and near Orillia were present, as well as Presbyterial officers. The Rev. J. A. MacInnis introduced the guest speaker, the Rev. Dr. McNab, the theme of whose address was ''Doors Opening Toward World Conquest''. Doors between East and West which have too long been closed because of ignorance and different ways of life, he said, are now opening throughout the world. What an opportunity to show the peoples of the world the way to life's supreme power in Christ!

Chatham — Speaking to the Duart Auxiliary, Mrs. H. L. Bennie urged the women to receive newcomers to our country in a spirit of friendliness. Many societies report members on the alert for news articles from India, which are later discussed at the meetings.

Mrs. Wm. Cowan, Wallaceburg, and Mrs. James Smith, Valetta, members of the Evening groups of their churches, took the topic on India for their Senior Auxiliaries. At the Valetta Evening Auxiliary meeting, four members wearing Indian costumes showed how some of the peoples of India dress and, in dialogue, told of the views of the groups they represented. An ''International Tea'' for new Canadians, men and women of St. Andrew's, Windsor, will be given by the three missionary groups of that church.

Hamilton — St. Andrew's Auxiliary, Hamilton, had a very successful Home Helpers Tea in March, arranged by Mrs. William Laing, Home Helpers Secretary. Mrs. Donald Munro, immediate past president of the Presbyterial, gave an interesting talk on ''Witnessing''.

At the 15th anniversary meeting of the Margaret Pirie Evening Auxiliary of Knox Church, Dundas, there was a large attendance of members and friends from Dundas and Hamilton Auxiliaries. Miss Annie Ritchie, newly elected Presbyterial President, and Miss M. McQuesten, Presbyterial historian, brought greetings and Miss M. Layden spoke for the Knox Auxiliary. In the service of worship, prepared by Mrs. John Bennett, all the past presidents took part—Mrs. Irwin Galbraith, Mrs. E. S. McLean, Miss Phyllis Thompson, Mrs. James Murray and Miss Layden. Mrs. Ray Farnan was the special speaker.

A large number attended the 15th birthday meeting of the Margaret Allan Evening Auxiliary of St. Enoch's Church, Hamilton. Greetings were brought by Mrs. H. C. McKellar and Mrs. Donald Munro. Mrs. D. C. McInnes was a special guest, and Miss Margaret Allan, whose name the Auxiliary bears, spoke on the group's early years. The Rev. S. H. Hill also brought a message.

Ottawa—The D. M. Gordon Auxiliary of St. Andrew's Church, Ottawa, celebrated its ''coming of age'' with a supper meeting, where friends who had been at the organization meeting met with present members. Mrs. A. G. Cameron, who presided, reviewed briefly the highlights of their history, mentioning many who had served well and faithfully in the early years of the Auxiliary — Mrs. W. M. Dunlop, who presided at the first meeting, Mrs. John

Thorburn, Mrs. W. C. Gullock, Miss Mina McLeod Stewart, and Miss E. Low. The story of the years was told by Miss Jean F. Grant, who has been their capable Recording Secretary from the beginning—they have had three presidents, the late Mrs. W. C. Gullock, Mrs. H. C. Ellis and Mrs. Cameron. Then Mrs. C. H. Thorburn, O.B.E., presented Miss Grant with an Honorary Membership certificate and pin. Mrs. Ellis spoke feelingly of work done and work still to be done. Mrs. J. R. Hill was the guest speaker. Greetings were received from Mrs. J. Logan-Vencta, Presbyterial President, the Rev. Allan Old, and others. In recognition of faithful service, life membership pins were presented to three charter members who have been life members for some years, Miss Della Lyon, *Glad Tidings* Secretary, Mrs. D. McArthur, pianist, and Mrs. P. Wilkinson, Supply Secretary. The Rev. A. Ian Burnett of St. Andrew's Church also addressed the meeting.

QUEBEC

Miss Mary F. Greig, 2168 Paris St.,
Montreal 22, Press Secretary

MONTREAL Presbyterial Society — The Presbyterial's hospital visitor, Miss A. Colquhoun, 1221 Guy Street, Montreal, would be pleased to receive the names of any friends or relatives of the readers of *The Glad Tidings* who may be patients in Montreal hospitals at any time. Many persons come to Montreal for treatment or operations and, no doubt, a friendly visit would be a source of satisfaction, not only for the patients but also for relatives and friends.

The 21st anniversary of the organization of the Auxiliary of First Church, Verdun, was celebrated on February 18th. There was a very large gathering of charter members, former members, present members, Home Helpers and friends on this occasion. Dr. D. V. Wade, the minister of First Church, Mrs. Wade and Mrs. James Robertson, Auxiliary president, received the guests. Greetings were brought by the Rev. E. J. White, Moderator of Presbytery, Miss Margaret Rowat, Presbyterial President, and Mrs. W. E. Baker, Provincial President. The minutes of the inaugural meeting of the Auxiliary in 1926 were read. Regrets were received from Mrs. George Ross, who had organized the Auxiliary, and from Mrs. J. W. Dougherty, who had addressed that first meeting. Mrs. Wm. Turner reviewed the history of the Presbyterian Church in Verdun 1899, when the first mission was formed, paying tribute to the dauntless spirit of the original members and the student ministers who supplied the pulpit in those early years. Mrs. A. M. Hill told of the growth of the society during her eighteen years as president. A stirring address was delivered by the Rev. J. S. McBride on Paul's mission to the Romans.

Quebec Presbyterial Society — The Rotha Reid Auxiliary of St. Andrew's Church, Quebec, lost two of its most valued members with the passing of Miss Aldythe Thom and Miss Florence Welch. Miss Thom had been leader of the Mission Band since 1918 and the Presbyterial Mission Band Secretary, for years the primary teacher in the Sunday School, a member of the Auxiliary, and latterly its Secretary and a member of the Ladies' Aid and the Ladies' City Mission. To-day many young men and women are leaders and workers in our Church because of her teaching and influence. Miss Florence Welch was for years a guest worker in St. Andrew's; her name was found on the list of officers in every branch of our work. She was the Auxiliary treasurer until illness forced her to give up; even during her illness her interest did not lessen, and she always contributed most generously to the work of the Society. The invaluable service that these members rendered to their Church will long be remembered.

SASKATCHEWAN

MRS. JAY WATSON, BOX 1056,
WEYBURN, PRESS SECRETARY

SASKATOON Presbyterial Society—At their first meeting of the year, held at the home of Mrs. J. E. McEachern on January 20th, the Rev. Theo. Carroll addressed the North Battleford Auxiliary, basing his remarks on the text "For we cannot but speak the things which we have seen and heard." (Acts 4: 20).

At the February meeting of St. Andrew's Auxiliary, Saskatoon, the Moderator of the General Assembly, the Right Rev. W. Gordon Maclean, spoke briefly to the members, commending the work that women have done, are doing and will continue to do in the Church. A talk on India, illustrated by lantern slides, was given by Mrs. J. H. Cameron.

New Organizations

British Columbia

Victoria Presbyterial—Mission Band, Nanaimo.

Manitoba

Winnipeg Presbyterial—Mission Band, Gonor (Reorganized).

Ontario

Barrie Presbyterial—Young Women's Auxiliary, Orillia. Pres., Miss R. M. Steacy; Treas., Miss Helen McKinnon; Sec., Miss Peggy Cuppage.

Bruce and Owen Sound Presbyterial—Mission Band, Williamsford.

Paris Presbyterial—Evening Auxiliary, Paris Presbyterian Church. (Transfer from Young Women's Department to Senior Department.)

Stratford Presbyterial — Bessie MacMurchy Young Women's Auxiliary, Listowel.

Saskatchewan

Prince Albert Presbyterial—Explorers' Group, Prince Albert. Leader, Miss Mabel McNeill, 315 St. Vincent St.

It is a task
Set by the Master of our souls,
A little part of our life's work below,
And so we ask
The holy wisdom that alone controls
Our labour, teaching what and when to sow,
That the year at its end
May show God's glory and man's profit blend.

—William Olney.

TREASURER'S STATEMENT

March 31st, 1947

RECEIPTS:

Birtle Indian School, Government Grant	$3,400.00
Cecilia Jeffrey Indian School, Government Grant	3,800.00
Cochrane Sabbath School, "Miss Bessie MacMurchy's Work, India"	4.00
A Friend	200.00
Annuity Rates from Workers	514.09
Payment from Rocky Mountain House Hospital	7.50
St. Andrew's Church, New Westminster, B.C., "Christian Literature for Mr. Ransom"	5.00
Miss Margaret W. Thomson, Uxbridge	25.00
Transferred from Overseas Fund	2,000.00
Income Tax received from Workers	472.00
SYNODICAL SOCIETIES:	
Montreal and Ottawa	1,900.00
	$12,327.59

DISBURSEMENTS:

Weirdale Hospital	$ 119.00
Chinese in Canada	866.02
Indian Schools:	
Birtle	158.32
Birtle, Government Grant	1,726.15
Cecilia Jeffrey	162.49
Cecilia Jeffrey, Government Grant	2,243.07
Mistawasis	45.00
Deaconesses	1,096.48
Children's Centres, Vancouver and Montreal	283.03
St. Margaret's Girls' Centre, Toronto	271.20
Supplies	457.40
China	30.00
Formosa	140.00
British Guiana	1,922.50
Jhansi Field, India	2,628.14
Bhil Field, India	6,270.00
Deputation	132.36
Life Membership	170.56
Exchange	9.22
Publications	684.10
Administration	1,341.80
Organization	310.00
Grants	1,175.00
Christian Literature	537.85
Student	55.00
Rehabilitation Committee	60.00
Income Tax	478.60
Missionaries' Expenses	820.00
	$24,193.29

RESERVE FUNDS:

RECEIPTS:

Legacy Fund—		
Estate of Ida Malcolmson, Hamilton		**$ 200.00**
Estate of Barbara Tynne, Woodrow, Saskatchewan		**300.00**
Interest		**9.00**
Estate of Mrs. Moerschfelder, through Knox Church Auxiliary, Toronto:		
Formosa	$1,000.00	
India	700.00	
British Guiana	700.00	
China	696.00	
		3,096.00

Peace Thanksgiving Fund—	
Interest	40.50
	$3,645.50

DISBURSEMENTS:

Legacy Fund—	
Presbytery of Hamilton, for building St. Columba Church	1,500.00
Interest	3.00
Pension Fund—	
Purchase of Annuity	213.44
Peace Thanksgiving Fund—	
Scholarships for Girls from Jhansi at Ludhiana	200.00
Six Tyal Girls at Mackay Memorial Hospital	109.20
	$2,025.64

(MRS. DANIEL) HELEN M. STRACHAN, *Treasurer.*

Can You Help?

REQUESTS for copies of the Constitution and By-laws of our Women's Missionary Society have been becoming more frequent and more urgent. For some time the supply at the office has been exhausted and, because of necessary changes to be made, it has not yet been possible to have more copies printed. Yet it is important that a new officer, as well as any other who is unfamiliar with the Constitution, should know at least the articles and by-laws affecting her work. To meet the present situation, we would suggest that those who have copies, either in pamphlet form or in the Annual Report for 1938 or 1939, might be good enough to make them available, especially for the use of new officers. Such officers could easily make a copy of the laws (and articles) bearing on their department and duties. Where no copy is available, it might be possible for the Synodical or Presbyterial Executive to arrange to have new officers given copies of the laws affecting them.

One of the biggest problems facing the German Churches is that of providing their congregations with Bibles, New Testaments and Gospels. . . . To meet the need the foreign Bible Societies have tried to make their assistance as complete and effective as possible. Up to the present the American Bible Society has carried almost the whole weight of the effort: about 720,000 New Testaments, 190,000 Bibles, 830,000 Gospels have been sent to Germany . . . and to prisoners, some 43,000 Bibles, 525,000 Testaments and 1,170,000 Gospels. . . . The British and Foreign Bible Society is printing in England and Finland 25,000 Bibles and 175,000 Testaments, which will be sent off shortly to Germany. The directors of the Society were very touched when they heard that the children in the schools in the British Zone had no Bibles nor New Testaments, and that nearly three million volumes will have to be printed.

—Ecumenical Press Service, Geneva.

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Manitoba.—Mrs. D. Duncan, 830 6th St., Brandon, Man.
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Renewals and new subscriptions for 1947 are coming in.

Subscriptions run from January to December, and are payable in advance. Individual orders are 60c.; two or more sent to one address are 50c. for each subscription. Send all subscriptions to your Presbyterial *Glad Tidings* Secretary, to be forwarded to the central office. All money orders should be made payable to The Editor of *Glad Tidings.* Write for sample copies to Miss Helen Mackintosh, Editor, Room 800, 100 Adelaide Street W., Toronto 1, Ont.

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I give and bequeath to the WOMEN'S MISSIONARY SOCIETY (WESTERN DIVISION) *of the Presbyterian Church in Canada (that is the continuing Presbyterian Church not merged in or associated with the United Church of Canada) the sum of .... dollars, free of succession duty, to be paid for the purposes of the said Society (Western Division) to the Treasurer for the time being thereof, whose receipt shall be a sufficient discharge for the payment.*

Vol. XXIII JUNE 1947 No. 6

THE GLAD TIDINGS

Helen Macdonald School, Jhansi, as seen from verandah
of the men's bungalow.

The Women's Missionary Society
of the
Presbyterian Church in Canada
Toronto 1

Women's Missionary Society, W.D.

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The Glad Tidings

Vol. XXIII TORONTO, JUNE 1947 No. 6

EDITORIAL

The annual meeting of the Council of the Women's Missionary Society, Western Division, of The Presbyterian Church in Canada will be held in Calvin Church, Toronto, September 29th to October 3rd.

Mrs. Inkster and Mrs. Strachan are to represent our Women's Missionary Society at the meeting of the General Assembly in Calgary this month.

As we go to press, word comes that Miss Beatrice Scott arrived at San Francisco on May 12th, on her way to her home in Canada for her first furlough from the Bhil Field, India. On May 1st Miss Isabel McConnell reached Belfast, where she is spending a few weeks with her sister and her family before coming to Canada.

Members of our Women's Missionary Society and other friends would hear with sorrow of the death of the Rev. Andrew Walker of Lloydminster, the father of Miss Ruby Walker, regional worker for Manitoba and Saskatchewan. Although ill for some months, Mr. Walker had been improving in health, until in the last week of April he became seriously ill again and passed away on April 24th. Since coming to Canada from Ireland in 1919 Mr. Walker had served as a minister of our Church in the West, for the last sixteen years in Lloydminster. The Church, especially in Alberta and Saskatchewan, has suffered a serious loss in his death. To Miss Walker, her mother, her sisters and her brother, we extend sincerest sympathy.

On April 5th Miss Evangeline Vincent of the Children's Centre, Vancouver, was married to Mr. Frank Winn, in Central Church in that city by the Rev. J. B. Skene, D.D. Mrs. Winn is continuing her work at the Children's Centre for the present.

Word has just been received that the Rev. and Mrs. Malcolm Ransom with their two children arrived in Kunming on April 19th, and that they were all well, in spite of their long, slow trip from Shanghai. Mr. Ransom was about to set out with Dr. W. H. Clark on a ten-day tour of the South Yunnan field.

The Vancouver Organization of Co-operative Play Groups, in a letter sent by their secretary to Miss Vincent (Mrs. Winn), expressed their thanks for her co-operation ''in working out and delivering the course on Parent Education Relating to Pre-School training and Co-operative Play Groups''. The course, provided by the Vancouver School Board, was so arranged that they were able to go to Miss Vincent's nursery school and to hear her lectures at a time convenient to them. ''We all feel'', the secretary adds, ''that great profit has been derived from these lectures and observations . . . and the information obtained has given us inestimable help . . . from which the children in our play-groups will reap tremendous profit.''

''Through the Society''—Readers will note the change in the order in which news from the Synodical Societies is published. With the new Societies it was felt that a ''geographical'' order would be less confusing than the ''alphabetical'' arrangement we have had.

Call to Prayer

IN November last Dr. Frank C. Laubach visited Toronto, invited by members of The Laymen's Movement for a Christian World, to urge upon Christian people the critical necessity of prayer.

In the United States of America one hundred thousand are united in a league for prayer, and it is hoped to enlist ten million to pray daily for UNO and international developments, to ask for prayer from individuals and groups, to encourage public men by writing to tell them of these prayers, and to watch for ''Prayer priorities'' in the newspapers.

Would it not be a splendid opportunity for all of us to associate ourselves with the international appeal by commencing now to use the ''Call to Prayer'' card issued and distributed by the Women's Inter-Church Council of Canada through the Literature Departments?

—Call to Prayer Committee of the
Women's Inter-Church Council of Canada.

Miss Gertrude Rollo, writing (May 3rd) from Landour, Mussoorie, United Provinces, India, where she is attending the language school.

—This part of India is so different from our Bhil country. The people are different, the customs are different, everything is different. I like ours much better, and after the Indian cities I have seen I am happy that I am to be in the jungle. Some of my friends here are just as happy that they live in cities—it is well we do not all like the same thing. In this house we have representatives of every denomination I ever heard of, and many I had not heard of before. Canadians are definitely in the minority, and I am the only Canadian Presbyterian. There are several staying here who came out on the *Adder* with me, so it is like home.

. . . As this is our last free day before school starts we are going down to the bazaar this afternoon. Having had a pundit (teacher) for three hours every day and having to spend about four hours more to keep up my language work I haven't been out as much as I should otherwise have been. . . . There are so many tempting things in the shops. Most of us who live in the jungle on the plains are buying tinned goods to take back, as there are many things here that we never see there. (So far I have met no one who lives in a place as completely ''jungly'' as Amkhut, but none live in such a beautiful place, either.) Besides the shops filled with things, we have a steady stream of people coming to the door all day, selling everything from a collection such as one finds in a Woolworth store at home to Tibetan jade, rugs, copper, silver, and anything else one might or might not want. In between these comes a shoemaker, a dry-cleaner, a cake man, etc., etc. If one went down to see all their wares, there wouldn't be much time for anything else.

TO ALL READERS OF THE GLAD TIDINGS

For several years the circulation of our magazine has been increasing, although still far short of what it should be. The increase in the subscription price, small as it was, would have enabled us to meet the much higher cost of publication, **if the circulation was maintained**—and it could reasonably be expected to grow. **But, so far, this year shows a very serious decline.**

There is still time. If every interested reader would help **now** to get more subscribers, before the end of June every Presbyterial could have, at least, as many subscribers as for 1946. The yearly rate, at any time, entitles the subscriber to all copies for the year. At the reduced rate beginning with the July-August number—25 cents, if the magazine is sent in a parcel; 30 cents, if mailed directly—many new subscribers may be obtained.

Holiday House

MORE than forty years ago those directing a flourishing Girls' Own Club in St. Andrew's Institute, Toronto—Miss Eleanor Douglas, the Misses King, one of whom became Mrs. H. M. Lay of Barrie, and Miss Helen McMurrich—purchased the site for Holiday House, one of the first projects of its kind in Ontario. For several summers they had rented a cottage at Belle Ewart, where holiday activities of the Club were carried on, but on putting forth every effort, holding rummage sales and receiving contributions from interested friends in and outside of St. Andrew's congregation, the Club was at last able to have its own Holiday House situated near the foot of the Lefroy line beside Stoney Point on the south-west shore of Lake Simcoe.

During the first world war when the original members of the committee were scattered and unable to give personal supervision to the summer camp the owners deeded the property to the trustees of New St. Andrew's Church, on the understanding that it was still to be operated as a camp. For many years, under the auspices of the Women's Association of St. Andrew's, groups of senior and junior girls, mothers and children enjoyed an annual outing at Holiday House, when Miss Christina Moffat, St. Andrew's deaconess, was the beloved and capable supervisor. During this time the premises were improved and enlarged and several memorials were established, including a large dining-room and furnishings in memory of Mrs. Miller Lash and a sun dial in remembrance of Miss Eleanor Douglas, one of the founders.

When it became increasingly difficult under war conditions to maintain a successful summer camp, St. Andrew's Church decided to sell Holiday House and in 1946 it was purchased by our Women's Missionary Society for the use of church groups of nearby Presbyteries.

On June 21st, at a service to be held at Holiday House at 2.30 p.m., this beautiful property near Lefroy on Lake Simcoe will be dedicated by the Presbytery of Barrie.

During the summer a manager-hostess will be in charge of the camp. The programme of any group using the property, whether staying for a week-end, a week, or a longer period, will include Bible study and Mission study.

Press report from New York (May 4)—Church World Service, representing the co-operative overseas work of major Protestant churches in the United States, announced to-day that in the first year of its operation it sent nearly $10,000,000 in cash and more than $5,000,000 worth of relief supplies to 29 countries in Europe and Asia.

Tribute to Faithful Service

Mrs. John Elder pays tribute to two women missionaries whom she has seen at work in Demerara, British Guiana, during the past six years.

THE first lady missionary to work in Demerara during my time was Miss Lily Simpson. She was with us for just one year, but in that short time she won her way into the hearts of our people. She had the advantage of being an experienced missionary who had served many years in India and could speak Hindustani fluently. The East Indians were thrilled to hear her speak their native tongue, so she was always a big attraction at any special services. When she returned to her first love, India, we thought that she could never be replaced. The Christian workers deeply regretted her departure; indeed, to this day they often speak of her. The members of my own family will not forget the happy fellowship that they had with ''Aunt Lily'', as they loved to speak of her; naturally their thoughts are often with her in far-off India.

However, God is kinder to us than we deserve, because He sent another consecrated and experienced missionary in the person of Miss Mary Ellen Anderson, who had served for several years among the Koreans in Japan. In the past two and a half years she has done a most praiseworthy and faithful work for her Lord and Master. However, she has one fault—she ''hides her candle under a bushel''. Now this does not mean that she fails to witness for Christ; on the contrary, she never fails to magnify the Lord Jesus when she gets the opportunity; indeed, she does better, she does not wait until opportunity comes knocking at the door, she has the initiative to create it. Why then do I state that she hides her candle under a bushel? Simply because, although she has been giving excellent service, and has had abundant fruit for her labours, she has failed to tell you of these achievements. Knowing her quiet and unassuming disposition, which has won the admiration of our Christian workers, and of non-Christians too, this is easy to understand. Therefore, I feel that a tribute of praise on my part would not be unfitting.

When Miss Anderson came to us there was no choir in Burns Memorial Church. In a short time she had one organized, and under her personal supervision it has made a worth-while contribution to the service of praise. It is obvious that she has won the respect and affection of the young people. The overworked field missionary of Demerara had charge of the Young People's Society. On her arrival, he assigned this work to her, and she has carried it on with marked success. When Mr. Elder requested that she act as co-manager for the primary schools, she gladly consented, and in this way helped him considerably in his routine work. She is superintendent of Burns Memorial Church Sunday School, and under her guidance it is making satisfactory progress. The attendance has greatly improved, and the teachers are now taking a keen interest in the work. She has organized several women's groups, and has supervised them ever since. The third annual meeting of the Presbyterian Women's Society of Demerara held in Burns Church recently was a great success. There were about one hundred women present, and the secretaries from the various Societies read very fine reports of their meetings. During the seven weeks' evangelistic campaign conducted by Mr. Elder in the churches and schools in Demerara in recent months, Miss Anderson gave outstanding co-operation in presiding at the organ almost every night, and by helping to solve the transportation problem. Not only did she loan the Women's Missionary Society (W.D.) car, but she also assisted with the expenses of the services. The campaign was the most successful effort made in recent years, and Miss Anderson's co-operation helped considerably in achieving this success.

I have often thought that it was unfortunate that we lost Miss Lily Simpson—but of course such reflections are unkind to mother India—because I feel that Miss Ellen Anderson and Miss Simpson would have made a wonderful team. The work that I have seen these two devoted missionaries do in Demerara has made me feel that they are worthy representatives of the Women's Missionary Society, and of The Presbyterian Church in Canada. I speak of them in particular, because as the wife of the field missionary in the county of Demerara, I have been conversant with all their activities. I have good reason to believe that the lady missionaries in the counties of Berbice and Essequibo, both of the Eastern and Western Divisions, are also doing exemplary work for Christ and His Kingdom. I am certain that they deserve and will receive the whole hearted co-operation of the Women's Missionary Society throughout the Dominion.

A press report from New Delhi (May 1)—The Constituent Assembly to-day adopted clauses for a fundamental-rights charter in the constitution of an independent India.

The clauses call for religious freedom, prohibition of child labour in factories, mines or hazardous occupations, and prohibition of traffic in human beings or forced labour, except in the case of state conscription.

Religious freedom was made subject only to public order and morality.

Fiftieth Graduation Service
Presbyterian Missionary and Deaconess Training School

THE demand for trained women workers in the Church was growing, with new opportunities for service both at home and abroad, stated the Rev. Joseph Wasson, D.D., Chairman of the Missionary and Deaconess Training School Board, at their fiftieth graduation service, held in Knox College Chapel on Tuesday evening, April 15th. The devotional exercises were conducted by the Rev. Donald MacMillan, the choir of Calvin Church, with Miss Florence Craig, L.T.C.M., organist, leading in the service of praise.

On the whole, the year had been a very successful one, Dr. Wasson said. Those who came to Westminster House for training would do good work in the Church as they had done good work in their studies. Much of the credit for the School's success was due to Mrs. Ralston, and to her the Church owed a debt of gratitude for her service as Principal of the Training School and head of Westminster House. On behalf of the Board, he thanked the Principal and Board of Knox College for granting them the use of a classroom, ministers and church officials who lectured to the students, and ministers under whom students did their practical work. Recruits were needed, and he expressed the hope that many young women would hear the call and dedicate themselves to the work of the Church. As they had opportunity, those present were asked to interest young people in this part of Church work; the best were needed.

Mrs. Ralston

The Rev. D. W. Oswald, Secretary of the Board, was in charge of the presentation of certificates and awards. For the course in Leadership Training given by the Rev. E. A. Thomson (Worship and Personal Evangelism), Miss Margaret Webster (Girls' Work), and the Rev. E. H. Johnson (Missions), Mr. Thomson presented certificates to the members of the three classes. Students of the first and second years received their certificates from Miss Louise Reith: (first year) Miss Sheila Ewing of Vernon (*in absentia*), Miss Mary Reeves, Penticton, Miss Winnifred Ripley, Armstrong, British Columbia; Miss Dolena I. Talbot of Prince Albert, Sask.; Miss Helen Rose, Truro, Nova Scotia; (second year) Miss Hilda Blackwell, Weyburn, Miss Margaret McNaughton, Briercrest, Sask.; Miss Margaret Boyd, Victoria; Miss

Miss Catherine Watson

Miss Estelle MacCausland

Miss Edith Anderson

Miss Barbara Isaac

Miss Margaret MacKenzie

Miss Ruby Low

Helen Grieve, Guelph, Miss Rae Starrett, Toronto, Miss Joyce Wooding, St. Catharines, Miss Anna McDonald, Avonmore; Miss Hilda Lord, Verdun. Mrs. Ralston presented the diplomas to the graduating class: Miss Edith Anderson, Weyburn, Miss Ruby Low, Sylvania, Sask.; Miss Barbara Isaac, Stayner, Miss Margaret MacKenzie, Port Arthur, Miss Catherine Watson, Strathroy, Ontario; Miss Estelle MacCausland, Tyne Valley, P.E.I.; and Mrs. Marjorie Smith, Hespero, Alta. (*in absentia*). Of the graduates three were going as congregational deaconesses, Miss Low to Knox's Church, Galt, Miss Isaac to Central Church, Hamilton, and Miss MacKenzie to Calvin Church, Toronto. Miss MacCausland, appointed by our Women's Missionary Society for the summer months to assist in Chinese Work in Toronto and visit the Weston Sanatorium, would enter the Montreal General Hospital in September with a view to overseas service, and Miss Watson had been accepted for work under our Society. Miss Anderson was looking forward to going to an overseas field.

Scholarships for general proficiency were presented by Dr. W. T. McCree to Miss Rose, Miss Boyd, and Miss Low, of the first, second, and third years respectively. The Alumnæ scholarship, open to all classes, was awarded to Miss Boyd, and presented by Miss Elizabeth Walker, president of the Alumnæ Association. Proficiency prizes, awarded to those standing second in their classes, were presented by Miss Margaret Webster to Miss Rae Starrett (second year) and Miss Edith Anderson (third year).

The Rev. A. Ian Burnett of St. Andrew's Church, Ottawa, addressed the graduating class. Calling their attention to the first chapter of Jeremiah, he reminded his hearers that when the call came to Jeremiah he shrank back, declaring himself unfit for the task to which God was calling him. But God "brushed aside his complaint", saying, "Thou shalt go to all that I shall send thee, and whatsoever I command thee thou shalt speak." Some to whom he was speaking, Mr. Burnett said, were on the point of answering that call and going forth in obedience to that command. They were dedicating themselves to God's service not because they had chosen Him but because He had chosen them. "God touched the lips of the young Isaiah and the young Jeremiah, and He will touch your lips and mine. The message is not our message; it is God's message." That message—the true message—has power to change lives; it applies to men everywhere, and is effective everywhere; and it is never primarily a matter of words, but of *life*.

To Jeremiah God said, "I have this day set thee over the nations. . . ." The whole world is the parish. Christ's Kingdom knows no bounds. Henceforth their first loyalty was to Christ's Kingdom, the Church of the living God. As citizens of that Kingdom they were going forth, to win others not by might but by love. However far they might go and however hard the way might be, they would always be at home with God and always have a message to give—in the universal language of love—remembering Christ's words to His disciples, "Whosoever will be great among you, let him be your servant."

"A great task of reconstruction awaits us to-day," Mr. Burnett said: "the garden of the Lord has been overrun with weeds." Before there can be building or planting, the ground must be cleared and prepared, and much of their time would be spent in doing what would seem to be little things, helping in any way they could men and women and young people with whom they came in contact. But building and planting must be done, too. ''Build the Church and build it well,'' he said. ''Plant a garden in every soul you touch. Help men and women and children to cultivate the gardens of their own souls and you will not fail in the high calling of Christ Jesus.''

Have You Visited our Mission Fields this Year?

IN other words, have you taken advantage of the means of visiting our Mission Fields provided through the Visual Education Department via the route of lantern slides and films?

We regretted that in 1946 fewer lantern slides were used by Women's Missionary Society groups. No doubt this was due in part to the fact that none were available on Africa, the country we were studying. However, no matter what country we are studying, let us take some time during the year to see our own fields.

We are glad to note that so far this year increasing use is being made by Women's Missionary Society groups of the India films and slides. Excellent ones are available both on the country of India as a whole and on our own Bhil and Jhansi Fields. Special sets are available for children's groups.

While we study India it will be good for us to take some trips to our other fields and see how the work is progressing in British Guiana and the new beginnings in Formosa.

Do not fail to make use of this easy and comfortable means of travelling far in imagination as we see pass before our eyes the lands where our missionaries live and work, the people to whom they minister and in many cases the results of that ministry.

Write to your Lantern Slide Secretary (Secretaries are listed on the inside of the back cover of *The Glad Tidings*) ; find out the splendid lantern slides and films available through the Visual Education Department of our Church and other agencies; then plan to use some of these and invite other groups in your congregation to share the pleasure with you.

—*Louise A. Reith.*

From all rash censure he the mind kept free;
He only judges right who weighs, compares,
And, in the sternest sentence which his voice
Pronounces, ne'er abandons charity.

—Wordsworth.

Christian Literature in China and Soaring Prices

From a letter written by Miss Margaret H. Brown of the Christian Literature Society of China, Shanghai, to Mrs. Strachan (March 26).

. . . The $525.00 you sent brought us $6,111,788.00, a very good sum. Since the Government altered the exchange rate in February we are receiving something closer to the real value of our money than we had been receiving for a very long time. I am so glad that this money reached us after the rate was altered.

The Christian Literature Society wish to tender their sincere thanks for your annual grant. More than the money itself, your interest in our work means so much to us. We feel sustained by your interest and prayers.

At the Annual Meeting of the Board of Directors on March 13th and 14th we had a good attendance of the finest leaders of the Churches and Missions, and they all took part, thus showing how important they feel our work to be. There were weeks in February during the financial crisis that we felt almost uncertain of the future and when the crisis was at its height I got a message from ...... Company, sole importers of Canadian newsprint, that they had granted us 25 tons of newsprint. . . . As severe restrictions had just been placed on imports and paper prices were soaring, this was a wonderful bit of news. Then when we went to pay for it two days later we were granted the Government's rate of exchange, viz., $4,300 to one American dollar. The paper was valued at $4,000.00 U.S. delivered in Shanghai. That meant we paid $13,700,000 Chinese currency for the 25 tons. On the following Monday, exactly three days later, the official rate was $12,000.00 to one —had we been two days later in paying we should have had to pay $48,000,000.00 for the same paper. The hand of God was certainly in the matter for us, and now we have no problem about paper for our magazines this year.

Happy Childhood continues to flourish. This month we received so many new orders that we have to hold over about two hundred to start next month, for we simply could not fill them, although we printed 9,000 copies. We are now going to print 10,000 and hope to increase that number soon. Of course, a bad feature was the sudden depreciation of the Chinese dollar, so that prices more than doubled while we had taken in subscriptions for a year. We are increasing our price to $5,000 per year at the first of April. This means that we now charge 10,000 times what we did in 1937.

In a letter just received to-day one of the readers says, ''Your magazine is really father, mother and friend of the little children. It serves the little children and is a guide to those who seek for learning. My little brother likes it very much, therefore every time I buy a copy for him I am always the first to read it. Other people say that I am too grown-up to read this Children's Magazine but I say, 'There is profit in opening a book. There are some books we are unable to have an opportunity to read and since I have the privilege of reading this one I must not miss the opportunity.' Truly *Happy Childhood* is worthy of my attention.'' Another reader began her letter by saying that *Happy Childhood* was ''Fountain of life and guide for the future for the children''. It really is thrilling to work with these children. Another one told us that he had become an invalid at ten years of age and did not know how he would have got through the years without his *Happy Childhood.*

We have given our *Woman's Messenger* a new cover and it seems to be taking on new life. I have not checked the total circulation for a month or more but I see new orders coming every day and I know it is up to pre-war circulation, if not higher.

The extra twenty-five dollars you have given us we have decided to use in printing a book of short stories for the children. Of course it will not cover the full cost but at least it will enable us to put some more pictures in the book and you know how children love pictures. I hope to make an attractive cover in two colours. The children love colourful things.

Christian Literature Society of Korea

ON May 22, 1942, both the British and Foreign Bible Society and the Christian Literature Society of Korea were declared to be ''enemy alien property'' and a Japanese, a former policeman, was put in charge. At the same time the sale of Christian literature, particularly Bibles and Hymnals, was forbidden. For this reason, after liberation, leftover books became ''best sellers'' and within nine months, 74,796 copies and 28,133 sheet tracts were sold. Receipts from the sale of this literature and from the rent of rooms in the building have enabled the custodian to pay expenses without creating a deficit. With the former constitution as a guide, a temporary organization of the Christian Literature Society was formed. But scarcity of paper, etc., makes it almost impossible for the Society to attempt its regular work of producing and printing Christian literature. However, it is hoped that a start may be made in a small way.

—*Ecumenical Press Service,* Geneva.

Among the Chinese in Canada

IT is well to remind ourselves from time to time that there is much good work going on in our midst none the less important and far-reaching in its influence that it may get little publicity. To many in our Church, and perhaps even in our Women's Missionary Society, the work being carried on among the Chinese in Canada is far too little known. Yet congregations are being built up and strengthened, the people taking an increasing interest in and responsibility for the work of their own churches, and also giving towards the work of the Church as a whole. Young people of Chinese congregations are being educated in our schools and universities and taking their places in the life of our country, many continuing to take part in the work of the Church, too—and many have gone to serve in places of leadership in the land of their fathers.

Steadily and quietly the work goes on, reports indicating that on the whole, in spite of many difficulties, the past year was a year of progress, especially in centres where there are Chinese ministers. In church services, in Sunday School, in women's groups, in Young People's Societies, in girls' groups, in kindergarten, Mission Band, and Vacation Bible School, as well as at Chinese School and in the home, the Christian message is being given and the Christian way of life taught by word and example. The visiting of the people in their homes and of patients in hospitals is always an important part of the work. While the young people speak English, many others, especially women, can speak and understand only Chinese. In the Chinese woman worker these find a true friend, one who is always ready to listen to their problems, to advise and help, to share their joys and sorrows. ''With each visit'', writes one worker, ''I find that the people respond with greater enthusiasm and would invariably share with me their many problems and sorrows. . . . One was anxious for me to share her joy when her sons returned safely from active overseas service, and asked that I pray with her to give thanks to the Lord.'' Through children who come to kindergarten our workers often get to know parents and older members of families with whom they have had no previous contact; and children, too, repeat at home what they learn at kindergarten, Sunday School and Mission Band, and bring their parents to the Mission on special occasions to see for themselves what is being done for them.

An endeavour is made, too, to get in touch with Chinese people who are away from the larger cities where our Chinese work is carried on, a Chinese minister or a Chinese woman worker visiting these whenever possible. This last year, in connection with the canvass being made for money to build a new Chinese church in Montreal, the Rev. Paul Chan and Mrs. Louie visited Chinese people in many places through Canada, often in smaller towns and villages, especially, getting in touch with those who had had no contact with the Christian Church. Wherever they went they were welcomed and to all they brought the Gospel message.

Work among young people and children, in particular, has been making progress. In Victoria the Girls' Guild, unable to arrange a suitable time for meetings in the fall as the Chinese School took the evenings, is again meeting every second week. The Young People's Society in Vancouver, closed during the war, is again carrying on. Toronto has now a girls' Bible Class, meeting on Sunday afternoons at the Chinese Institute, and Montreal a new Canadian Girls in Training group. The Sunday School attendance in Toronto was higher last fall than for over eight years, and there were 25 children at kindergarten, more than there was accommodation for; Victoria had 35 in the kindergarten and 64 in the Sunday School; and in Vancouver there were 60 children in the kindergarten, and 110 enrolled in the Sunday School, which was kept open all summer, and for three weeks a Vacation Bible School was held there, as in Victoria, Toronto and Montreal. Toronto has been handicapped by the lack of a Chinese minister, and, like Montreal, needs a building in which to carry on church work more effectively.

The Chinese women, as well as the young people, are becoming more active in the life of the church, taking part in their own meetings, and working and giving not only for their own congregations but also for the advancement of Christian work elsewhere. The women and girls in Victoria raised $112.80 last year for a Christian orphanage in South China, besides giving the amount allocated to the Auxiliary for the General Fund; Vancouver groups gave $74 to our Society, Toronto $65, and Montreal $25. Besides contributing to the Church budget, the Vancouver congregation gave $500 to the Peace Thank-offering, Victoria $206, and Toronto $15; $1,6,000 was raised for the new church building in Montreal.

More and more young Chinese men and women are filling business and professional positions from which they would have been barred a few years ago. The war years did much to hasten this change. Encouraging, too, is the growing number of homes among the Canadian Chinese, the majority of them English-speaking.

What a Missionary Magazine May Mean

From an article in the semi-jubilee number of "Other Lands" (October 1946) in which Mrs. W. R. Forrester, President of the Women's Foreign Mission of The Church of Scotland, writes of the past and future of that magazine, described formerly as "the magazine of the overseas work" and now as "the world news magazine" of The Church of Scotland. Referring to the women who "have toiled to gain for the magazine the circulation it deserves" but would probably be extremely astonished if one were to say of them, "How beautiful upon the mountains are the feet of her that bringeth glad tidings, that publisheth peace," she continues:

"AND yet that is just what *Other Lands* has often meant to us. When the daily press had nothing to show but the pitiful spectacle of the rending of the body of mankind, something in *Other Lands* has opened our eyes to the miracle of the growing unity of the Body of Christ. When we were tempted to believe that we and our children are living in a world where the only realities are fierce divisive nationalisms, and where men and women have no value but as cogs in a machine, *Other Lands* has reminded us again and again that even to-day Jew and Arab, Moslem and Hindu, black and white, victor and vanquished, are finding a superhuman dignity and a superhuman unity through Jesus Christ.

"This is an age of 'news letters'. We all like to feel that we have more direct and more detailed information about the things in which we are interested than is allowed to appear in the daily newspapers. We like to feel that we are getting the intimate 'close-up' pictures from which we can make our own deductions and generalizations, instead of being dependent upon the leader-writer or the newspaper headline. Part of the value of *Other Lands* has always been just here. A big proportion of its articles have that quality of detailed intimacy—almost domesticity. Its writers are often content to let us see through their eyes some tiny part of the work of Christ's Kingdom in all its apparently trivial day-to-day detail. And sometimes it is just such a picture—of a village congregation in India, or a girls' school in West Africa—that leaps to our minds later, putting a great question-mark against some slick generalization. 'Our own correspondents', our 'eye-witnesses', quarter by quarter, are giving us in the pages of *Other Lands* information that can be trusted even when it deals with very limited areas; and as we read it we find ourselves slowly becoming better instructed people, more capable of independent judgment.

"If this is an age of 'news letters' it is also an age of discussion. Again and again we are told that oratory has had its day, and that people are restless under speech and sermon, but very ready to talk and question and share their opinions with one another. We older church folk will have to revise drastically our conceptions of an ideal syllabus if we are to gain the interest of young men and women back from far corners of the earth, with a wealth of impressions and oddly assorted pieces of knowledge, with many devastating questions and a few intense convictions. It is good to know that as *Other Lands* strides out to its second quarter-century, it has plans for exploring this new country, and providing suggestions and material for group discussion in many forms. Enterprising church societies will do well to reckon with its help in making their meetings varied and realistic and alive.

''But, of course, it is not only in church meetings that Christian solutions are sought for and Christian public opinion formed. It is in the chance conversation in queue or bus or around the fireside that we have most often to face the challenge of racialism or anti-semitism or colour-prejudice or plain unimaginative selfishness. It is our job to be equipped—as the Communist is equipped—with the simple illustration or the accurate information that can carry conviction. *Other Lands* is eager to make itself quotable. As we learn to use it effectively, we shall do something to spread the astonishing discovery that the missionary enterprise is not a pious hangover from the nineteenth century but, now as always, the supreme purpose for which Christ came among men.''

India's First Foreign Missionary

ONE of the first decisions taken by the newly united Church of South India has been to form a Missionary Society and for the first time in the history of the Christian Church in India an Indian missionary will leave his country in order to bring the message of the Gospel to another land. Rev. George Wilson, Moderator of the United Church of Northern India, comments on that appointment:

''A great congregation crowded to do honour to the Rev. Satya Joseph and his wife, and to join with the Assembly in the 'commissioning' of them as the first foreign missionaries of the South India United Church. . . . It was a moving service. The great moment was when, first, Mrs. Joseph, and then her husband told us of their call and spoke of their purpose in going out to Papua. . . . It was the crowning act of the Assembly. I assured Mr. and Mrs. Joseph that when my people of the United Church of Northern India heard of their going forth, they would join with their brethren in the South India Church in upholding them in their prayers. . . .''

—*Ecumenical Press Service,* Geneva.

In British Guiana

(From missionaries' reports)

DURING the early months of 1946 special evangelistic services were held in practically every village, estate and plantation of the Berbice, Demerara and Essequibo fields. Missionaries, catechists, teachers and laymen co-operated, teams going out night after night to proclaim the Gospel message. ''There is abundant evidence . . . that the messages were used and greatly blessed by God,'' writes Mr. Bragg. Referring to the open-air meetings in Essequibo, Miss Ramsay says: ''A week was spent in each district, with the meeting at a different place each night, so that many hundreds of people were reached with the message of God's love.'' Held only during the time of moonlight each month, these special meetings lasted until May and, except in a few instances, were uninterrupted by rain. At one estate, despite rain and mud, large crowds attended the meeting, a great many of them non-Christians. People who had been hostile to Christianity co-operated and attended every night. As one of the East Indian ministers said, ''It appeared that the people were hungry for the message of Christ.'' At these special meetings, Mr. Bragg writes, ''many decisions were made'', one notable conversion being that of Abdul Hamid Chanie Dildar, president of the Moslem Movement at Maryville, Leguan, and his five children. After he was baptized ''he took the opportunity to speak to the large assembly (of Christians, Moslems and Hindus) and said that it was his prayer that all might come to know Jesus Christ.'' So successful was this special evangelistic effort that the outdoor meetings were still being carried on quite regularly in some districts. Miss Ramsay tells of a meeting held by a catechist every Sunday evening at a place where he would have a hundred or more people who had gathered for a fruit and vegetable market. ''One special effort was made 'right in the Pomeroon River', as they say here. One of the Christians there put up a booth of palm leaves and invited all his neighbours, and several catechists and ministers to hold services for two days, and we rejoiced that decisions were made for Christ at this time. Although the river

Miss Margaret Ramsay

was the road and the people had to come in small boats, nearly a hundred people gathered for this time of blessing.'' And the Rev. John Elder, field missionary in Demerara, writes, ''It is the common practice of the Kirk Sessions of Better Hope and Ogle to conduct open-air services in the sugar plantations not only in their own but also in adjacent districts all through the year.''

Referring to the women missionaries' work among women, Mr. Bragg says, ''A concerted effort is being made to reach the non-Christians in groups and in their homes. Some of the gatherings are so successful that men and children attend as regularly as the women. 'In one place', writes Miss Anderson, 'the meeting was moved from the church to an open space across the street so that the non-Christians might hear.'' In seven districts of Essequibo Miss Ramsay and Miss Cameron have regular Bible study groups for women and girls, which the women seemed eager to attend, although rice-planting and harvesting interfered with some meetings. When Miss Douglas left, Miss Goodwill ''fell heir'' to eleven Happy Worker groups in Berbice, whose meetings she attended, and she was enjoying ''to the full'' her contact with the women in their own homes; Miss Davidson was going with her when she was free from school. Miss Davidson, since Mrs. Dickson left, had been president of the Happy Worker group in the Ramdeholl Memorial Church in New Amsterdam. ''The annual meeting of the Presbyterian Women's Society of Demerara for fellowship and inspiration was well attended by enthusiastic delegates,'' Miss Anderson writes. ''Then, too, the women of the Band of Love (in Georgetown) would not soon forget the crowds that gathered for their annual meeting in such numbers that it was impossible to accommodate them.'' Dr. Mary Lethem, the Governor's daughter, presided at this meeting, arranged by Mrs. Elder.

Young People's Societies, as well as Bible Classes, which are steadily increasing in number, ''are meeting a real need in the lives of our youth''. A new group formed at Akashwani last summer was meeting at the Sarnia Manse (where Miss Ramsay and Miss Cameron live), and so many younger children came to the meetings that it was arranged to have a group for them, to meet in the afternoon. Singing forms an important part of all young people's meetings, as well as a service of worship and Bible study, the flannelgraph being commonly used to teach the Bible lesson to the children. Both children and young people, Miss Ramsay tells us, are eager for books, and their lending library is so popular that it is difficult to keep up with the demand. Last year the Young People's Society in Georgetown, which has a four-fold programme (devotional, educational, missionary, and social), made its missionary meeting an open-air service, in an effort to reach non-Christians; the members themselves gave short addresses and took a large part in the service. ''They are thus seeking'', Miss Anderson says, ''to obey the Great Command, and are realizing the satisfaction and joy of so doing.'' In some churches young people's choirs have been formed, and more and more these are making a valuable contribution to the life of the church.

Each of our missionaries superintends one or two Sunday Schools. In the one at the Burns Memorial Church Miss Anderson had 130 enrolled, enthusiastic children bringing in new members; and in a class opened during the year in a home in another part of the city children of that district were being taught the Gospel story by a small group of young people of the church. Miss Ramsay had charge of the Akashwani Sunday School, and helped the Superintendent at Golden Fleece whenever she could. In Berbice, Miss Goodwill conducted the Sunday School at Bohemia and Sheet Anchor and, latterly, directed the Sunday School Department at Albion (nine schools, with approximately 600 pupils), while Miss Davidson took the one at Providence.

Miss Elspeth Davidson

In nearly all the primary schools systematic religious instruction is given by the women missionaries, the children are taught to sing choruses, and Gospel tracts are distributed. In the Berbice High School, in which 247 students were enrolled in 1946, Miss Goodwill and Miss Davidson teach Scripture, which is one of the subjects required for the Cambridge University Examinations, and, because of the sudden departure of the Science teacher, they were both teaching Science. Miss Goodwill also teaches art to some of the pupils; and, at the request of one of the head teachers, an Art Club was started for the teachers of the primary schools under the Mission.

Referring to the East Indian teachers, Mr. Bragg adds: ''Our teachers are increasingly conscious of the need for higher qualifications. . . . One young woman teaching in a school in Essequibo, anxious to improve her standing and her efficiency, was able by studying in her spare time to qualify as a Third Class teacher, then as a Second Class teacher, and finally in 1946 she succeeded in getting her First Class certificate, the first East Indian girl to do so in British Guiana.''

From Dr. Cameron's report of the Foreign Missions Conference.

—The theme of this year's Conference was **Effective Evangelism.** . . . Its nature was defined as man's part in the unending process by which God works with and through His Son Jesus Christ to bring men into that right relationship with Himself which is salvation. The evangel is not good news so much as a good message. The message needs a messenger, an ambassador. Every Christian should be that messenger. . . .

In the bringing of this message much depends on the working of the Spirit of God, but it is just as true that much depends on the messenger, upon his ability, his scholarship, yes, but also upon his life. He must live the life that he recommends. As Dr. John McKenzie says, ''We have evangelism when a truly Christian man explains his message.'' When the individual apprehending the message consciously turns to God, that is conversion. It may come as the quiet fruition of a long process, or as a soul-shaking struggle, but the turning there must be.

But more is necessary. There must be the formation of a Church which in turn will accept its responsibility in continuing the task. . . . This means that evangelism must remain the responsibility of the whole Church, even though in any country the Christian religion is fully accepted. This is not a national obligation, but a world-wide trust.

In this responsibility, there may be diversities of gifts, but the same spirit. A doctor may not be able to explain adequately the plan of salvation, but his Christlike life of service speaks. A relief worker may not be able to speak the language of the people to whom he has gone, but what he is doing may lead to inquiry which another may answer. The all-inclusiveness of the evangelistic opportunity may be seen in the following quotation, ''Evangelism includes all attempts to make the message of Christ known through the spoken and written word, through activities which are serviceable to individuals or communities and through the quality of life seen in Christ's followers. If done as an expression of the love of Christ, all of these are integral parts of evangelism.'' There will be little appeal in the work of the doctor if it is believed that he gives himself to the work of healing only that he may win converts, or the educator to his teaching for the same purpose. Those among whom the missionary works must see him giving his all to the work of healing, that disease may be overcome, and to teaching, that ignorance may be banished.

The missionary enterprise is the effort of the whole Church of Christ to carry God's message of life to all men everywhere.

Prayer

ALMIGHTY God, Who art Spirit, infinite, eternal and unchangeable, we would make our confession unto Thee. Always we stand before Thy judgment, yet we give thanks for the assurance of Thy mercy towards Thy penitent children. We are more prone to detect the sins of others than we are to acknowledge our own; give unto us the honesty of mind and the courage of heart to discern our own faithlessness, wilfulness and selfishness and own them before Thee. Teach us Thy Way, O Lord, and turn us from the pursuit of ambitions and aspirations that have nothing to do with Thy mind and purpose. Teach us by Thy Spirit how to be more worthy disciples and create within us the will to serve Thee honourably and well.

Heavenly Father, direct the hearts of Thy children in the way of true thanksgiving. In the press of our feverish desires we continue to hunger after the things of our imperfect asking, withholding from Thee our gratitude, as we lose sight of the gifts which Thou in Thy wisdom dost bestow according to our need.

We would give thanks for Thy Word in Jesus Christ, for His Church as a witness to Thy redeeming love and for Thine ever-abiding Presence with Thy people. Grant, O God, that Thy Church, at all times and in all places, may honour Thy holy Name and serve Thee well in this day. May her witness be such that she shall lead men of all classes and all nations to the knowledge of Thy Truth as it is in Him Whom to know is life eternal.

Bless, we beseech Thee, the missionaries of the Cross wherever they labour. May they be effective heralds of Thy Truth. Remembering especially those of our own Church, we pray that Thou wouldst increase in us the sense of responsibility towards their work and make us faithfully to remember them continually before Thee.

Guide and direct us in all our undertakings that our service may be pleasing unto Thee and effective in the extension of Thy Kingdom.

These prayers we offer in the Name of Jesus Christ. Amen.

The King was ''deeply stirred'' by this prayer at a service in South Africa:

''O Lord our God, look down with compassion, we beseech Thee, upon our brethren in Britain, and lighten the burdens of these rigorous days—the burden of cold, the burden of shortages, the burden of industrial difficulty, and international uncertainty, and the burden of disappointment and hope deferred.

''Grant to us who have lived so gently through all these years that we may have true sympathy with them in their struggle, and follow the example of their courage.''

Nurses at the Jobat Hospital

(From Miss McConnell's Report)

THE year 1946 has been one of many changes, the greatest being that the Government of India and the Provincial Governments are in Indian hands. And what is taking place in India to-day has naturally affected missionary work.

For the first time in my experience in Jobat Hospital we have had to get many of our supplies through the Rationing Authority—during the war petrol, kerosene oil, sugar, etc., were rationed, but until this last year there was no shortage of hospital supplies, such as sheets, gauze for dressings, and other things necessary for hospital work. We had great difficulty in getting any bedding during 1946. There were more patients but less linen than ever before. Someone suggested that we ask patients to bring their own bedding, but that would be borrowing trouble. . . .

We began 1946 with a full hospital, sometimes having as many as 80 patients at one time. During the year we ministered to 1,258 in-patients. . . . It has been most gratifying from the standpoint of teaching to have such a variety of patients in the hospital—some suffering from diseases we had not treated here since I came. We try to impress on our nurses in training the value of Ward Rounds, as they can learn so much about the patients as we go around from day to day, and we hope they have appreciated seeing such a variety of cases through the year.

With a very inadequate staff one had to plan the work as well as we could, and have the Indian staff members assume responsibility wherever possible. . . .

Examinations come early for our nurses, and they study very hard in March and early April. I spent two weeks in March as an examiner for oral and practical examinations in Central India, and at hospitals in the Central Provinces. Oral examiners have to act as inspectresses of Training Schools, too, and we thus are able to see how work is carried on in the different Schools. It has been gratifying to me as an inspectress of Training Schools to come back to our own hospital and find it equal to many of the hospitals seen and better than some. Were I coming here to inspect Training Schools, however, I should criticize our classrooms and our lack of proper equipment. But the time may soon come when we shall have a proper building in connection with the training school.

Last June three nurses graduated, one a male nurse. One went to Indore for Midwifery and the others came on our hospital staff here.

We were not able to send any nurses for postgraduate work, but hope to have some one to send this year. Of our former graduates, one nurse is working in a sanatorium (for T.B.) in Karachi, one is in the Municipal Hospital in Dohad, another in a hospital in the Central Provinces, and three are on our own staff. We should be glad to have more here; but if they do not get married when they graduate, the salaries offered them by outside hospitals appeal to them more than what we can give.

In July our new class entered—five bright girls from Amkhut who had been out at other schools taking more advanced work and two girls who were to train as nurse aides. If Amkhut could send us twice as many girls we should be very happy. Girls who can take the Nurse's Training course are scarce. We have five in our second-year class, and only one in the third year. We could very easily accommodate twice as many. . . .

Early in the year the nurses were not very happy about the arrangement about their food, and after a month's trial, it was decided to let them do their own housekeeping. The money allowed for each student was paid to them and a woman provided to do the cooking. It meant that the nurses had to do their own marketing, buy grain, and make all arrangements about their food. The results have been most gratifying and we have found that it was a real step forward, as this is now part of their training. Each nurse has an opportunity to do the housekeeping, and in a new way they are learning the value of money and are becoming quite expert in budgeting for the month. There have been no complaints about food and, on the whole, it has been a very good arrangement.

In November came one of the big events for the new nurses—receiving their caps and uniforms (See April *Glad Tidings,* page 143). During the preliminary period they wear *saris.* More and more hospitals are having their nurses wear *saris* as uniforms because of the scarcity of cloth. We were fortunate in getting cloth for our nurses' uniforms. . . .

Once a week the nurses come up to our bungalow for evening devotions, which they usually have in the Nurses' Home. Once a week Dr. Quinn leads their devotions and when they come to our bungalow Miss Scott and I lead them. We have found these times most profitable, for the missionary as well as for the nurses. The nurses can always be relied on to be present to help in any of the church meetings; and they attend the service held every Sunday afternoon in the hospital, although it is not compulsory for them. . . .

Each nurse is supposed to be an evangelist, too. How often in the early afternoon they are found in the wards with the Biblewoman, singing and adding their word of witness to hers. We have not had our own Biblewoman this year, but each evening Miss Scott sends hers for personal work, very often coming with her. We were always glad to see the nurses interested in their patients; very often when we make Ward Rounds they have the patients repeat the Scripture verses they have taught them.

There was not time for me to do the usual follow-up work with patients [Miss MacMurchy was on furlough], but with a larger staff we hope to do this work, which is very worth while and necessary. After they have been in the hospital people are more ready to receive the Gospel message.

"What is to be the future of the work?" many ask in these days. One feels like answering at times, "God holds the key of all unknown, And I am glad."

We who are here as missionaries and ambassadors for Christ have to try more and more to do our best and to seek to bring out greater harmony and goodwill among the people. Prayer for India facing her problems for freedom is needed as never before. It is through prayer and the living of a more Christ-like life that we can help our Indian brothers and sisters.

Please continue to pray for the work of your missionaries in this needy land, that they may be faithful in the task that is ours in these days of opportunity.

Hanuk Lall and his family of Jhansi. He taught in the Isagarh school for years, as did his wife. He resigned to go to the Bible School at Jhansi for three years, but is now going back to the Isagarh school. "A fine Christian family."

Mrs. Gehman Looks Back Over Time in Kienshui

Less than a year and a half, yet how much has been accomplished!

AS people are too busy in their rice paddies just now to be sick, I am taking advantage of leisure moments to tell you of our work in South Yunnan and to thank all who are upholding the work of our Mission in prayer. It helps tremendously to know you are so interested and all our staff join me in thanking you who are helping support our efforts to make His Name known.

When I came almost a year and a half ago to this beautiful old temple, the pride of the people, I found gods in the pavilion, gods on the first and third floors being screened from public view and the building gradually taking on a new coat of whitewash, which it badly needed. Church services were held on the ground floor, the pulpit in front of the gods—Christ was being glorified where for centuries incense had burned to the gods of Kienshui. Later, the church moved down town to a more favourable location and the temple became a Christian hospital. The transformation has been slow and extremely costly. . . .

On May 6th we will celebrate our first anniversary by holding Open House. Invitations have gone out to the schools and to people of the city. They will see a fully equipped, modern thirty-bed hospital—next year we hope it will have sixty beds. Every bed, locker, chair and some of our tables were made in our shop by local people under the direction of our carpenter, to whom we owe much. Our nurses have made practically all our ward and operating-room linen. We use charcoal for all our sterilizing, as the price and scarcity of gasoline prohibits the use of electricity. At present we are digging a well, which will cost several million (in Chinese currency). Kienshui does not have running water, though it is the largest city in South Yunnan and the Confucian temple here is the third largest in China. We are just starting to build a Nursing School. On the ground floor there will be classrooms and on the second floor the nurses' residence. So far we have nothing with which to equip and furnish it.

To date, we have only one Chinese graduate nurse. We have failed to secure others partly because of the scarcity of nurses in China and partly because we have not been able to offer a high enough salary to tempt nurses to leave larger centres. We now have seven student nurses; none of them have been here six months, but they are becoming quite helpful. To-day Ting Hsao Chieh scrubbed for her first operation and she was so thrilled I couldn't help being thrilled, too. They are receiving regular instruction from doctors and nurses, although it is rather limited because of lack of staff. We hope within a year to have a registered nursing school, when Dr. Mackenzie and her sister (a nurse) return from language school.

Dr. Raymond Hsing and Dr. Anne Chou (in private life, Mrs. Hsing) are earnest Christians who lose no opportunity to witness for Christ. They have a darling little girl a year and a half old whom they call Kai Kun, meaning victory; her English name is Roselyn. They came to us late last year from a C.I.M. hospital and lament our lack of Christian literature for the patients. They are both very good doctors and we are most fortunate to have them; they make good use of the British and American Medical Journals. Pastor Wen, who took charge when Mr. Teng had to give up because of illness, cannot come regularly to preach to the patients and we are hoping Mr. Ransom will soon be able to help us. Miss Chang, our only Chinese nurse, is also a Christian and exerts a fine influence among students and patients. She married an architect, only to find later he had a wife in Peking. Here she finds joy in her work and in her little boy, who celebrated his third birthday the other day by inviting many guests to a feast.

Our students seem quite interested and happy in their work, and we are happy to see them happy playing volley ball, ping pong, and other games, to hear them singing their school songs and their favourite hymns in their hours off duty, and to see them making use of the library, which is not as complete as we should like to see it. We cannot get regular nursing text-books until we become a registered nursing school. Mr. Kao, our business manager, and his wife, two of our nurses and our carpenter have been baptized since coming to us. A 6.30 gong calls us to prayer each morning; the staff, except those on duty, are expected to attend and they really seem quite interested. Hsin Ch'ao Wu, a homeless beggar boy whom we took in some five months ago to cure his ulcers and later to have him work for us, goes about his work singing ''Jesus Loves Me'', a little too noisily sometimes for the patients.

Several thousand patients have passed through our Clinic and have had some contact with this Christian hospital that you are helping to support; they have heard something of the Saviour who died for them and read some Gospel messages. Some day we hope to have a Biblewoman to do follow-up work in the homes. We have had quite a number of wounded soldiers in hospital and we have treated the ulcers of soldiers who walked in from French Indo-China. We usually have in the ward a patient from Chiang Wai, many days' journey away.

Shihping (about 40 miles west of Kienshui) would like us to open up work there, but we have not the necessary staff, evangelistic or medical, at present. We have one evangelist and his family in Kochui. Kochui, too, would like us to start some medical work there. Opportunities are unlimited, if we just had the workers, equipment and supplies. I have not seen Kochui yet, but Shihping, the terminus of our railway, has a beautiful lake, mountains, and many temples. It is really more picturesque than Kienshui, but as it is not far from the Red River and the Burma jungle, malignant malaria is endemic. Just recently Dr. Hsing was called there in consultation concerning a patient, a very prominent person in that city.

Our church is on the one through street in Kienshui, ideally situated to attract crowds. Pastor and Mrs. Wen, Mr. and Mrs. Teng and their five children live on the second floor, while the church and classrooms are on the first floor. Pastor Wen, who studied at Yale, is a very good preacher. One daughter teaches in Kunming and two boys and a girl are at University. Mr. Teng is convalescing just now and will soon be able to take a more active part in the work, we hope. They have three fine boys in Middle School and two little girls. The Wens have endeared themselves to the people and church attendance is steadily increasing. On Easter Sunday we had five baptisms—two of those baptized were brought in by other Christians.

With the last increase in school fees some parents came to the church and asked that their children be taught there as they could no longer afford to send them to school, so Mrs. Teng and Mrs. Wen now have many pupils to whom they are teaching reading and writing, Gospel stories, and singing of hymns. These children come to church and Sunday School and we are hoping their families will come, too. We still need Sunday School supplies, pamphlets and literature for the church and the hospital. I believe Pastor Sun in Kochui has very little Christian literature either. Two girls who joined the church about a year ago are now helping Mrs. Teng in the Sunday School, and doing some visiting in the homes, inviting people to come to church. Frequently services are held in the homes of Christians, so that their neighbours may have an opportunity to hear.

These last months when I have been the only foreigner here has been a time of closer fellowship with my fellow workers. I often find myself marvelling at how very like American young people our students are in their love of play, their joy in life, their shortcomings and their triumphs. They love to wear slacks with blouses they copied from mine and they are fascinated by pictures in American magazines, particularly of fashions and homes. Truly, it is a privilege to have a part in the work of the South Yunnan Mission. I should like to share with you the beauty of a mountain sunrise and sunset, the soft melody of a flute at midday, the twinkling of grass fires on the mountains at night.

I am still receiving Christmas messages. Letters other than airmail take a long time to come, but they are always precious.

—*Mildred Gehman.*

Kienshui, South Yunnan, April 21, 1947.

LITERATURE PAGE

Miss Louise A. Reith

THE Literature Page is usually devoted to books which will assist in the preparation of the study part of the programmes of the various groups. This month we are bringing to your attention some books which will assist in arranging social and recreational programmes.

SUCCESSFUL SOCIALS FOR YOUNG AND OLD will be of particular interest to the people of our Church because the author, May C. Smith, is the wife of the Rev. D. A. Smith, Superintendent of Chinese Work in Canada for the Presbyterian Church. This book is prepared especially for church groups. Part I is given over entirely to ''The Church Social'', of which the writer says, ''There should be *no* strangers after a Church Social.'' The aim which governs the suggestions made in the book is stated in the following words, ''Let us not forget that in all our Church work the primary aim must be to bring our young people into a close and vital relationship with our Lord and Master, and to help fit them for service in His Church—and any social activity upon which we can ask His blessing is worth while.'' Part II offers a variety of games and contests useful in large and small groups, while Part III gives Biblical contests which will test the participants' knowledge of the Bible. We are sure this book will be welcomed heartily by all those whose responsibility it is to plan social gatherings. To them it will be a help and guide.

GAMES AND PARTIES THE YEAR ROUND by Nellie M. Lewis, who writes from a wide experience as a leader in the field of recreation, is a book which has proved to be a standby for leaders of 'Teen-Age' groups. In it are valuable suggestions for programmes for week-day church groups, socials, home fun, parties, picnics, camps, hikes, playground, swimming tank and community enterprises. Another book by the same author, BOYS AND GIRLS AT PLAY, provides games of various kinds, Biblical puzzles, folk games with music and complete directions for some theme parties, for the use of leaders working with boys and girls from nine to fifteen years of age.

Leaders of children's groups will find CHILDREN'S GAMES FROM MANY LANDS, compiled by Nina Millen, Editor of Children's Publications for the Missionary Education Movement, a splendid addition to their libraries. These games from many lands not only give enjoyment to children in this land but as they play them a basis of understanding is established with the children of other lands and they enter into fellowship with children the world over.

(For prices see the Book List on the inside of the back cover.)

AUXILIARIES

Mrs. W. A. McLennan and Miss E. L. McClelland

What Shall We Read This Summer?

DURING the busy winter months how often do we promise ourselves that "next summer in vacation time" we will read some of the books we hear about but never seem to have time to read?

Now that summer is almost here it is time that we asked ourselves, "What shall we read this summer?" Wide and varied are the choices of reading material offered to us but let us not omit from our choice some which will open before us a wider world, increase our knowledge of the lands to which our missionaries go and open our eyes to greater opportunities. Many of the books reviewed during the past months on the Literature Page of *The Glad Tidings* would be worthy of a place on your summer reading list. It would be well, first of all, to look over back numbers of *The Glad Tidings* and read the articles which you missed or read too quickly when the magazine came in.

If you have not read the books on India mentioned as supplementary to the study for 1946-47 you will find that, by so doing, the study will mean much more to you. If you want to know more about India in order to understand the problems that country is now facing, read *Salute To India* by J. Z. Hodge. If you would like to know how Indian young people feel about their homeland, read *Our Country Is India.* If you have ever wondered what it is like to live in an Indian village, read *Behind Mud Walls* written by missionaries who lived and worked in an Indian village. These books can be secured through the Literature Department. Many other interesting books on India can be found in the Public Libraries, such as *My Indian Family* by Hilda Wernher, which, although fiction, is based upon fact and actual experience and helps us to gain insight into and understanding of the thoughts and customs of the Muslims of India.

In addition to gaining further knowledge of the land we have been studying, we should also prepare ourselves for the study year ahead when we shall consider the wider theme of ''World Evangelism'' with particular thought to the responsibility that is ours as professing Christians in making known the Gospel Message to the fields entrusted to The Presbyterian Church in Canada. Good background books to read before beginning this study are such as *The Kingdom Without Frontiers* by Hugh Martin, which traces the missionary purpose of God shown throughout the Bible; *The Way Of The Witnesses,* a somewhat similar book, which confines itself to the New Testament, by Edward Shillito, who is convinced that ''The New Testament does not contain a section given up to missions; it is a missionary book''; or *Whose Dominion* by Cecil Northcott, which the author says is a little book which ''attempts to state the case for the Christian missionary enterprise in such a world as this''.

Be sure to watch current magazines and the daily papers for articles about the countries in which our missionaries are; you will find those articles helpful at your meetings next year.

Finally, but most important, take time to read carefully and prayerfully the Book which contains the Message entrusted to the followers of Christ to make known to the world.

Louise A. Keith

GIRLS and LEADERS

Mrs. Harold Keefer, ***Secretary***

Summer Adventures

VACATION-TIME will be here very soon. That means that school and studies will be over and you will have more time to do the things that you have wanted to do for a long time. Your girls' group may not be holding regular meetings, for many of your girls may be away. However, that is no reason why you, whether you are going to stay at home or go away, should not be able to enjoy learning of other people during the summer months. It would be fun, in some of that leisure time, to go adventuring in world friendships.

Adventuring with your group

If it is possible to get the girls of your group together occasionally, you would enjoy trying out some of these suggestions with them. If not, try them by yourself or with a small group of your nearest neighbours.

Adventuring in play

Have an outdoor International Festival. Invite guests to come in the costumes of other countries. Include games and songs of other nations in the programme. Mission study packets of former years or your public library will help with suggestions for games and programme.

Adventuring in your community

Discover all that you can about the international nature of your own community. Find answers to such questions as the following: What nationalities are represented in the population of our community? What nationalities are represented in our church? What contacts are there among people of these nationalities in our community? Is there a national group in our community that is not made to feel at home there, and, if so, how could our church and group help those in that group? If there are missionary projects going on there, try to visit some of them.

Adventuring with books

There are thrilling stories of other people that you would enjoy reading. Here are a few suggestions: *Young Man—Sit Down* (15c); *Mary and the Black Warriors* (15c); *Soldiers' Heroine* (15c); *Life Has No Ceiling* (new edition) ($1.00); *Behind Mud Walls* (85c); *Tales From Africa* (60c). These books, and suggestions for others, are available from the Literature Department, Room 800, 100 Adelaide Street West, Toronto 1, Ontario.

Adventures in story-telling

There may be children on your street who do not know what to do with themselves during the summer. Without something to do they may get into mischief. Why not learn some good missionary stories and have a story-telling hour several afternoons a week?

Adventuring in service

There are many appeals these days for help for others who are less fortunate than we are. If there are such appeals in your community during the summer, perhaps you could help answer them.

Here's to happy and worth-while adventures this summer!

—*Margaret Webster.*

So nigh is grandeur to our dust,
So near is God to man,
When Duty whispers low, "Thou must",
The youth replies, "I can."

—Emerson.

CHILDREN'S DEPARTMENT

Mrs. W. N. Ferguson, *Secretary*

Exploration of their own Church

The Explorers' Group of St. Andrew's Church, Victoria, under the leadership of Miss Isabel Scott, "explored" their church.

EACH Explorer was assigned an organization or department within the church, such as the Session, the Board of Management, the Sunday School, the Choir, the Women's Missionary Society Auxiliary, Women's Association, Welfare Association, or the minister, deaconess, church officer, etc., the object being to find out about the work of each. The Explorer who was to find out about an organization secured the required information from a member and prepared a page for a scrap book. The pages were prepared at their regular expeditions from the information secured during the week, and then put together in the form of a scrap book.

When this had been done, the Explorers were taken by their leader on a special expedition or tour of the church building, including the tower where they saw bells of the chimes.

Following this, the Explorers made a model of the church building from construction paper, the girls preparing the windows and the boys the outer walls, etc.

In an expedition to the local radio station they learned how a recording of the church service was made and relayed to the public.

To complete this project, a visit was made to the printers', where the Explorers learned how the weekly church calendar was printed.

This group was then ready to begin their mission study. As an introduction to India the boys and girls, with their Leader, visited a wholesale Tea and Coffee Company and saw what coffee was like when it arrived from a tropical country and how it was processed here before being ready for consumption. They saw, too, how tea was packed and learned of the various blends, etc.

For long, warm days and time to play;
For blue sky above the trees;
For pools of water, and green grass;
For smooth sands and dancing sea;
We would give thanks, O God, to Thee.

A lovely thing to breathe is air,
God bless the sunshine everywhere!
The earth's a lovely place to know,
God bless the folks that come and go.
Alive's a lovely thing to be,
Giver of life—we say—bless Thee!
—Mary Sarson in *Presbyterian Banner.*

THROUGH THE SOCIETY

BRITISH COLUMBIA

Mrs. W. Barlow, 149 W. 5th St.,
North Vancouver, Press Secretary

THE annual meeting of the Synodical Society was held in Central Church, Vancouver, on March 25th, 26th and 27th. Miss Sybil D. White presided at all meetings. The opening devotions were conducted by the Rev. H. A. Berlis. Departmental reports were both encouraging and informative. The Treasurer reported $6,025 sent to the General Fund, and supplies to Indian Schools, Chinese Work, mission fields and deaconess work were valued at $276.00 A panel discussion was held on ''Making Our Family Complete''.

The guest speaker was the Rev. Grant Hollingworth, whose subject was ''Sixty Years of Presbyterianism in Western Canada''. He outlined the history of our Church there, referring to the difficulties of the early days, and showing the progress made since 1925. A series of devotional talks was given by the Rev. J. B. Skene, D.D.

At the ''sixtieth anniversary'' session on March 26th Mrs. James Herd of Oliver, a past president, spoke on ''Sixty Years of Work and Progress in the Women's Missionary Society in British Columbia''. Other past presidents spoke on various departments and the progress they had made since they began. Miss Marjorie MacKay told of ''Deaconess Work on Vancouver Island''. Miss Lily Macarthur, Children's Work Secretary, and Miss Helen Scott, Young Women's Travelling Secretary, gave their impressions in ''As Two Secretaries See Us''. The last evening there was a supper meeting for the members of the Board of Management. New officers are: Treasurer, Miss E. Bell; Young Women's Secretary, Mrs. R. S. Stevens; Children's Secretary, Mrs. J. Blott; Student Secretary, Dr. C. Fraser.

Victoria Presbyterial — Eleven delegates from this Presbyterial attended the Synodical meetings in Vancouver, and all found enjoyment and inspiration in the sessions.

In March Miss Helen Scott visited the Presbyterial, attending the regular meetings of three groups, and having a meeting at Sooke, after which a new Auxiliary was formed. Duncan, Nanaimo and Port Alberni were pleased to have the privilege of hearing Miss Scott; Miss Marjorie MacKay was with her at Port Alberni, where the young women were contacted; later a Young Women's Affiliated group was formed there. It is the earnest hope and prayer of the Presbyterial that a bountiful harvest will be reaped in increased interest in missionary endeavour.

At the Easter Thank-offering meeting of St. Andrew's Auxiliary, Nanaimo, on April 8th, the Misses Nellie and Ella Woo, two Chinese young ladies, sang two duets and Miss Lila Wong played a violin solo. The speaker was the Rev. W. Buckingham, M.A., of Qualicum, a former minister of the Presbyterian Church of England. In his address on ''The Faith that Overcometh the World'' he made a very striking plea for true faith in God and the things of God.

ALBERTA

MRS. A. A. MACGREGOR, 9824 103RD ST., EDMONTON, PRESS SECRETARY

THE annual meeting of the Synodical Society was held in First Church, Edmonton, on April 8th and 9th. The morning devotions were taken on Tuesday by the president, Mrs. MacMicking, and on Wednesday by Mrs. H. O. T. Burkwall. Reports were read and discussed. The Peace Thanksgiving allocation was exceeded by $1,055 and that for the General Fund by $340.87; $210.45 was sent to the Supply Fund, and bales sent were valued at $246.77. On Tuesday and Wednesday afternoons the Rev. MacBeath Millar of First Church led in the devotions, and on Wednesday evening the Rev. J. Herbison of Strathcona Church. Miss Helen Scott spoke of the work of youth groups. It is the duty of all, she reminded the members, to bring others into the Church. A most important work is that among our teen-agers, she said, emphasizing the good influence of church camps, where a great deal can be accomplished in a short time.

Dinner was served at six o'clock, and afterwards four ministers spoke, the Rev. Mr. Millar, the Rev. Glen Campbell, the Rev. Gordon Troyer and the Rev. J. Herbison; and the Explorers gave some missionary numbers.

At the Wednesday morning session a remembrance service for Mrs. Maclennan and Mrs. Horne was conducted by Mrs. R. S. Gibson of Calgary and Mrs. D. G. McQueen of Edmonton. In the afternoon Miss Lily Macarthur, calling attention to the words of Jesus: ''And they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the Kingdom of God'' (Luke 13:29), spoke of our work in Formosa and British Guiana, of Miss Ruth Buchanan in India carrying on work begun by her father among the Bhil people, of the Chinese who through years of suffering helped to spread the Gospel, and of the work among the children of our Church, for which she urged the women to pray. After the closing message, given by Mrs. G. W. Scott, Miss Macarthur installed the officers for 1947-48.

In the evening the Rev. J. A. Munro, Western Superintendent of Missions, gave an address on our mission work in the western provinces. Not since 1929 has our Church been in such good shape, he said. He referred to the fact that there was now an ordained minister at Kenora, helping work among the Indians on the nearby reserve, and to the fine campsite at Shoal Lake in that district; to new opportunities for church work, and to the demand for men for a new area opened up in British Columbia, adjacent to the Peace River district. If we keep our vision high, he said, there is much we can do, with God's help.

Calgary Presbyterial—The Young Women's Missionary Society of Grace Church, Calgary, had an interesting Easter meeting at the home of Miss Margaret Cunningham. The latter led in the devotional service based on the Easter Story, assisted by Miss Ruth Sloan, who read the poem ''Resurrection'' written by Mrs. J. A. Wyatt, and an inspiring story, ''The Maker of Crosses'', obtained from the Girls' Work Board, Calgary. The hymn ''Go to Dark Gethsemane'', sung by a group of the girls, made a fitting opening for Mrs. Stanley Wilson's study of the picture ''Gethsemane''. Everybody present felt that Easter and the Risen Christ meant just a little more to them.

The Easter Thank-offering luncheon of

Grace Church Auxiliary was well attended by members and friends. Mrs. E. Forbes, former president of the United Church Woman's Missionary Society, gave a wonderful message on the theme ''Our Risen Christ—Go and Tell''. She spoke of the work in Japan, Korea, China and Trinidad, referring to what she had seen on her visits to those countries. In Japan people are seeking Christianity as never before in the history of that country, and missionaries returning to their fields after the war are amazed to find the church so strong. The Japanese are asking us to pray for them as we have never prayed before. Should we as Christians not heed this petition, she asked. There are more than 1,200 students at the girls' college in Korea of which Dr. Helen Kim is principal; she was able to keep the college together during the war. The Church in China had grown stronger during the war, and Chinese Christians were thinking of those in need in other countries; Missionary Society women there, hearing of the great need in Africa, in spite of their poverty sent money to help their African sisters. The only Christian broadcasting station in Shanghai, closed during the war and dismantled by the Japanese, was reopened recently, and Dr. Lee, with the help of laymen, hopes to open up more stations, so that the Gospel can be sent into the farthest parts of that vast empire.

SASKATCHEWAN

MRS. JAY WATSON, BOX 1056,
WEYBURN, PRESS SECRETARY

''THE work of the Christian Church is the most important work in the world,'' the Rev. E. S. Mackay told delegates attending the Synodical meeting in St. Andrew's Church, Saskatoon. In a stirring appeal in which he declared that the faith and mission of the Church required both time and mental energy, Mr. Mackay charged the women with their responsibilities in their homes and said that by precept and example they could show their families the real meaning of the Church. ''Unless you do this,'' he said, ''you cannot expect the ministers to be successful.''

Reports from all departments were encouraging, but special pleasure was expressed when the treasurer, Mrs. J. E. Tanner, reported that the allocation for 1946, as well as the higher objective voluntarily set at last year's Provincial meeting, had been surpassed. It was remarked that apparently neither the Advance Fund nor the Peace Thanksgiving Fund had interfered with the usual givings. Already, $305.70 in excess of its allocation had been sent in for the Peace Thanksgiving Fund. Miss Ruby Walker made a special appeal for increased interest in Saskatchewan's two summer camps. She urged members to encourage attendance and to foster projects that would permit more young people to benefit from the Christian influences found there. The Rev. J. M. Young showed a series of coloured slides of pictures taken at the Christopher Lake Camp, which showed the attractive surroundings and some of the activities of the fortunate young people attending.

The theme for the meeting was ''The Ideal Church'', and the devotional services enlarging on its various aspects were memorable and inspiring. A group of young women from Saskatoon who conducted one period on ''A Praying Church'' deserve special mention for the hope they inspired. The future of our Church is safe in the hands of such young people as these.

Moose Jaw Presbyterial—Mrs. James Sherrick was re-elected president at the annual meeting held in Moose Jaw, March 20th and 21st. At the opening session the Rev. R. Davidson brought greetings from the Presbytery and conducted the devotional period. He spoke of the great need for Christians to be loyal to their confessed cause. The reports from all departments were very encouraging and were thoroughly discussed under the leadership of Miss Ruby Walker, regional worker. The treasurer reported that a considerable sum above the allocation had been sent in to the Provincial Treasurer.

''If we stress spiritual things, if we lift Christ up, we need not fear for the future of the Church,'' said Miss Ruby Walker, when she addressed the Easter Thank-offering meeting of Knox Church Auxiliary, Weyburn. Members of Mission Band, C.G.I.T., and Young Women assisted in the programme and Miss Walker expressed her pleasure in speaking to a gathering so representative of the ''Family Complete''. In reviewing the work among the Indians and Chinese, Ukrainians, Hungarians and others in Canada that are of especial interest to the women of the Church, she reminded her listeners that there are children growing up in outlying districts in Canada who have never heard of the Word of God. She also brought vivid pictures to mind of the many faithful women who travel by wagon or horseback over almost impassable roads to attend church meetings in isolated parts of Saskatchewan. Many, many workers, both men and women, are needed if the Church is to answer the appeals of those who seek its ministrations.

Saskatoon Presbyterial—The Presbyterial annual meeting was held in St. Andrew's Church, Saskatoon, on March 25th. The theme of the devotions was Faith, Love and Fellowship. All reports were very encouraging and after their presentation Miss Walker led in a discussion of the problems found therein. She thanked all Auxiliaries, particularly the small loyal groups labouring under difficulties, for their fine co-operation. She stressed especially the work of the Girls' and Young Women's Groups because they were the source of potential workers in the Church at home and on the mission fields.

At the Rosetown Auxiliary Easter Thank-offering meeting Mrs. E. T. Myers gave a very fine paper on our first Presbyterian Mission in Saskatchewan, begun in 1866 at Prince Albert. Special music and a prayer for new missionaries and Mrs. Ransom and family, who are now in China, closed an inspiring meeting.

The Rev. E. S. Mackay, in his address on ''Christian Stewardship'' at the Thank-offering meeting of St. Andrew's Auxiliary, Saskatoon, on April 10th, stated that there was an inadequate understanding and a faulty practice in our lives regarding stewardship, with the result that the work of the Church was retarded. ''The Church has not been challenging her people sufficiently,'' he said. Stewardship is the intelligent use of that which does not *belong* to us, but which has been *given* to us as a trust, and it is for us to use these resources according to God's will and purpose.

MANITOBA

MRS. JAMES GIBB, 308 SOUTH MARKS ST., FORT WILLIAM, ONT., PRESS SECRETARY

A COMMUNION service conducted by the Rev. E. F. Dutcher, assisted by Dr. Howick and the Rev.

Dilwyn Evans, created an atmosphere of reverence at the opening session of the annual meeting of the Manitoba Synodical Society, held in St. James Church, Winnipeg, on March 25th and 26th. Mrs. Dunwoody presided at all sessions, and devotions were conducted by representatives of Brandon, Superior and Winnipeg Presbyterial Societies.

Mrs. Dunwoody told of the work she had done in connection with the Inter-Board Committee and of her visits to Brandon and Superior Presbyterials. Secretaries' reports were very encouraging, showing increases in some Auxiliaries and in other branches of the work. A new Auxiliary had been formed in Geraldton, where much help was being given by the minister, the Rev. Russell Hall. The three Presbyterials had exceeded their allocation. In thanks to our Heavenly Father for what we had been enabled to accomplish the Doxology was sung and a dedicatory prayer offered by Mrs. McLeod of Brandon, after which a Service of Remembrance was held for those who had died during the past year.

Library, Literature and *Glad Tidings* Secretaries all reported much activity. Literature, owing to the fine assortment of books and the calendar containing a picture of our church at Geraldton, had sold exceedingly well. Home Helpers had contributed much to the work of our Society and from their ranks had come some active members. In Welcome and Welfare work many names had been received from the Rev. Mr. Pickup, and from among the newcomers had come Sunday School teachers, choir members, and members for other organizations. In some instances letters had been received from mothers of brides who had been visited by our ladies.

A very fine address was given by the Rev. Mr. Bigelow on ''Salvation of Mankind'', in which he pointed out how we could make our everyday religion something that is happy and that would inspire those with whom we came in contact. At the supper hour the guests were welcomed by Mrs. J. Bradley, and the Rev. Dilwyn Evans brought greetings from the Synod. The evening devotions were taken by representatives of the Young Women and C.G.I.T., the theme, ''Whatsoever things are lovely, whatsoever things are true''. Mr. Pitts, Principal of the Cecilia Jeffrey Indian School, spoke briefly of the work there. Reports of the Young Women and Evening Guilds were most encouraging; they contributed a very substantial amount, as well as taking an active part in all branches of our work. Children's work was progressing and everything was being done to train the young in the work of the Church. The Rev. Mr. Bigelow again addressed the meeting, taking as his subject, ''Christian Living''.

On Thursday morning Mrs. Dunn spoke on British Guiana, where she and her husband had spent six and a half years; her address brought near to us the life and customs of a country where so many of our missionaries have been working. Mrs. Dunwoody thanked the members for the kindness and loyalty shown her during her term of office and asked that the same kindness and loyalty should be shown her successor. In a very impressive service Mr. Dutcher installed the new officers. Mrs. LeCocq of Fort William is the new president. Mrs. Long gave a beautiful closing message.

Mrs. D. H. Ross graciously opened her home for a Board Meeting held on Thursday afternoon.

At the Easter Thank-offering meeting

of the Norwood Auxiliary the C.G.I.T. put on a very interesting pageant, ''From Christ's Birth to Calvary.'' Mrs. Bradley, Presbyterial President, was the guest speaker. The meeting was well attended and a social hour followed. At the Stonewall meeting, held at the home of Mrs. A. N. McDonald, Mrs. H. H. Dunwoody gave a very thoughtful message on ''Easter and The Christian Church'', and also a résumé of Council activities, both of which were much appreciated. The Bible study, given by Mrs. M. Shepherd, was on ''Eternal Life.'' Mrs. Dunwoody also spoke at the Old Kildonan meeting at the home of Mrs. Cormack Smith, her subject being ''The Resurrection and The Christian Life.''

HAMILTON and LONDON

MRS. C. H. MCDOUGALL, BOX 395,
STRATHROY, PRESS SECRETARY

THE dinner in Knox Church, Stratford, on Monday evening April 14th, 1947, will be remembered as the first gathering of the Synodical Society of Hamilton and London. Mrs. A. Hamilton, Atwood, presided at the meeting following, when new Presbyterial Presidents were introduced and delegates from the Presbyterials of Bruce and Owen Sound, Chatham, Hamilton, London, Maitland, Paris, Sarnia, and Stratford were welcomed.

Mrs. H. C. McKellar, Hamilton, conducted the devotions. She said, ''Our motto still is 'The World for Christ', our aim, to unite all women and children of our Church in prayerful endeavour for establishing His Kingdom on earth.'' In her message of greeting Mrs. J. G. Inkster, President of the Women's Missionary Society, W.D., said, ''While changes may bring some sadness and difficulties, yet the future must be faced bravely, and forgetting those things which are behind, we 'must press toward the mark for the prize of the high calling of God in Christ Jesus'.'' Miss F. Matthews led the discussion on programme building, emphasizing the need for prayerful preparation of the worship period, which sets the tone for the whole meeting, and the educational material available in *The Glad Tidings* and the study book.

The theme of the morning devotions, conducted by the Rev. Charles S. Oke of Knox Church, was ''Faith''. Let all seek Divine guidance in missionary work—and endeavour to learn God's way rather than following their own way.

Minutes of the Provisional Committee meetings were read. After the election of officers Miss Matthews conducted the installation service, and Mrs. Donald Munro of Hamilton, the first Synodical President, took the chair.

The Rev. Angus MacIver, D.D., of Wyoming conveyed the Synod's greetings and the Rev. R. S. Walden the Presbytery's. Mrs. A. E. Toombs, on furlough from India, reminded the members of the change in the political status of India in the last few months. Mr. and Mrs. Toombs serve alone in the state of Barwani, with an area of 1,600 square miles. ''Many there are looking to you at home for the Gospel,'' she said. ''If only you could truly realize this, you would be more in earnest, more in prayer, more in haste to send them the story.''

Reporting that Ontario had exceeded its allocation by $3,600, yet came far short of the peak year 1929—this because of reduced membership, for givings per member were slightly over those of 1929—Mrs. J. A. Elliott, Financial Secretary, pleaded for more members who like the early Christians "gave above what they were able—but first they gave themselves to the Lord."

On Tuesday evening Miss Estelle Cunningham and Miss Elizabeth Munroe of the Listowel Young Women's Auxiliary conducted the devotions. Mrs. Douglas Charteris, Chatham, Girls' Organizations Secretary, Mrs. W. C. Wheaton of Port Stanley, Young Women's and Mrs. Arthur Hamilton, Atwood, Evening Department Secretary, spoke briefly of their aims for the coming year and Mrs. C. H. McDougall, in reporting for Ontario's Young Women, noted the success in Presbyterials where systematic giving was general, and urged that when missionaries come the Junior groups be not forgotten—the personal touch does increase effort and may influence future workers. The Rev. W. Scott Duncan, St. Mary's, spoke on "The Challenge of Opportunity". Problems confronting the Christian Church to-day will be solved only by the message of Jesus Christ, he stated. The Church must stand as a shining example of fellowship with God, in the world yet not of the world. In closing, Mr. Duncan said, "The youth of to-day must be the driving force of the church of tomorrow. Youth to-day is not a lost generation—they are perhaps stronger than in any former generation, for they are faced with greater temptations than have confronted young people in any previous period. Yet without Christian discipline and religion they cannot become the great generation they are capable of being."

Mrs. A. R. McMurrich, conveying the Council's greetings, told of changes and expansion in our national and overseas work, referring especially to the happy reunion with their Christian friends of missionaries returning to Formosa. A cordial invitation to meet in Chatham in 1948 was gladly accepted. Delegates and officers numbered 243. The kindness of the Stratford friends helped to make these meetings of mutual aid and inspiration.

Chatham — Groups in Amherstburg, Wallaceburg, Leamington and Knox Church, Windsor, heard Miss Marion Williamson tell of her work in the Bhil field. Showing pictures of the Abey Memorial Home, she said, "The hope of the Christian work in India is in the boys and girls being trained there." On the thirtieth birthday of the Amherstburg Auxiliary the members met at the home of Miss Margaret Hackett, their president for twenty-five years, to whom they presented a beautiful plant in appreciation of her many years in office. The Ellen Douglas Auxiliary, Windsor, report four new members.

London—A Presbyterial Girls' Rally, arranged by Mrs. Waldie, Girls' Organizations Secretary, was held in St. George's Church, London. Worship, Missionary study, handicrafts and parliamentary procedure groups met in the afternoon with Miss Margaret Webster, Girls' Work Secretary, Mrs. J. K. West, Presbyterial Young Women's Secretary, Miss O'Connor and Miss F. Johnson of the Public Library Staff. At supper, served by the Wilkie Evening Auxiliary, Miss Mary Prueter, President of the Girls' Council, brought greetings, and the Presbyterial President, Mrs. J. C. Davies, and Mrs. S. J. Grosvenor, Auxiliary President, were special guests. In the evening Miss Webster showed slides on Formosa, of pictures taken by Mr. Dickson last year, and at a public meeting addressed the girls, their mothers and friends.

A Good Friday service, open to all churches, was arranged by the Young Women's Auxiliary of St. John's Church, Rodney, fourteen of the members forming the choir. The Rev. A. E. Milson of the United Church gave an address on "The Seven Words from the Cross."

TORONTO and KINGSTON

MRS. ERIC LARSEN, MARKHAM,
PRESS SECRETARY

THE first meeting of the Synodical Society was held in Calvin Church, Toronto, on April 22nd and 23rd. Mrs. A. Curr, Convener of the Provisional Committee, presided during the first part of the meeting. The devotions were conducted at the first session by the Rev. Joseph Wasson, D.D., of Calvin Church, and at other sessions by Mrs. G. Thompson of Stouffville, Mrs. N. W. G. Baker of Toronto, and Mrs. E. Larsen of Markham.

After the presentation of the report of the Ontario Provincial Society by Mrs. P. Ranson and that of the Provisional Committee by Mrs. H. Tate, Mrs. J. G. Inkster, President of the Women's Missionary Society, Western Division, took the chair for the election of officers and conducted the installation service. The newly elected president, Mrs. W. M. Hall of Toronto, then took the chair.

The highlight of the afternoon was an address by Mrs. A. E. Toombs, who spoke of work at Amkhut and Barwani, showing something of the advance that has been made since Dr. and Mrs. Buchanan opened work on the Bhil Field. The great crowds that came to the funeral of Dr. John Buchanan, she said, bore sincere testimony to one who risked his life to bring them the Gospel of Jesus Christ. The Church had made progress, she declared. She gave a vivid picture of life and work at Barwani, especially from the point of view of her dispensary, where people who came received help for their physical ills and heard the message of Christ's love.

On Tuesday evening Dr. Wasson brought greetings from the Synod, commending the women on the reorganization as a Synodical Society. The main address was given by Dr. W. A. Cameron, Secretary of the General Board of Missions. Evangelism, he said, must be the responsibility of the whole Church; every Christian should be an evangelist, a messenger who tells of a personal Saviour and works to bring man into right relationship with God. That is the main business of the Church, he declared, and we need to offer all our resources to bring the world to Christ. Dr. Cameron also spoke of advance being made in our Church's work at home and overseas.

On Wednesday morning Mrs. W. A. McLennan and Miss Pelton led in a discussion on programme building and other matters vital to the work of the Society. In the afternoon Miss Marion Williamson, on furlough from Amkhut, Central India, spoke of medical, educational and evangelistic work on the Bhil Field. The Church had made real progress, although, she reminded her hearers, it takes courage to defy one's family, break with tradition, and become a Christian. Medical missionaries were a great asset to the work, caring for the sick and injured—and she stressed the need of care for the children, of whom there are 50,000,000 in India. The death rate in Christian homes is only half that among non-Christians; and 85 per cent. of all qualified nurses are Christians. More and more of the boys and girls from our Mission schools were being trained for trades and professions in High and Vocational Schools.

From beginning to end this first meeting was characterized by a deep spiritual tone.

Barrie—Dignified and reverent was the beautiful Easter pageant, ''I am the Resurrection and the Life'', presented on Easter Sunday evening in St. Paul's Church, Thornbury, by the Bella Goodfellow Guild, a junior group of the Women's Missionary Society. The pageant was supplemented by Easter music by the choir. ''Easter Meditations'' was the theme of a very fine Auxiliary meeting held at the home of Mrs. James Patton, Thornbury; every member had a part in the dignified and inspiring programme in connection with the joyous Easter Season.

MONTREAL and OTTAWA

MRS. J. R. HILL, 250 COOPER STREET, OTTAWA, PRESS SECRETARY

IN a distinctly Presbyterian atmosphere and with a marked spirit of expectancy, the first meeting of the Synodical Society opened in St. Andrew's Church, Ottawa, on April 14th. Mrs. W. E. Baker, convener of the Provisional Committee, presided. After the singing of ''All people that on earth do dwell'' and the National Anthem, Mrs. Owen Rede Campbell and Mrs. O. H. Parker led in an earnest devotional period. In reporting for the Provisional Committee, Mrs. W. E. Baker explained the formation of the Synodical Society, which comprised the Presbyterials of Brockville, Glengarry, Lanark and Renfrew, Montreal, Ottawa, and Quebec. Mrs. Fitzsimons read the minutes of the Provisional Committee, Mrs. R. D. Smith read the Ontario and Quebec Provincial reports, and Mrs. Dougherty gave the financial report. After the election, Mrs. W. A. McLennan, Toronto, installed the officers. Mrs. Harcourt Emra of Ottawa (at present in England) is President, and Mrs. A. G. Cameron, also of Ottawa, Corresponding Secretary. After the installation, Mrs. McLennan delivered a challenging address on ''The Forward Look''. At the evening session the Rev. A. Ian Burnett presided and conducted the service of worship. Dr. W. A. Cameron, speaker for the evening, emphasized the thought that evangelism is the main work of the Christian Church—God so loved the *world.*

On Tuesday morning, which was spent largely in business and discussion, after devotions conducted by Mrs. A. D. Stewart and Mrs. D. W. Blakely, Miss Laura Pelton took charge of the Question Box and clarified many problems. Later, from a thorough knowledge of the work, Miss Pelton spoke of it in relation to present world events, reminding all to pray for grace to meet the situation as it is to-day, not simply as it was twenty-five years ago. The Rev. Robert Good, Moderator of Synod, gave a fine address on ''Assurance of God's Presence''. In the evening the Very Rev. Dr. Johnston conducted the service of worship. This was followed by an impressive pageant, presenting the Easter Story, given by Erskine Church Mission Band, in charge of Mrs. Robert Good. A warm welcome was given Miss Marion Williamson, who gave a vivid picture of conditions in the Bhil Field, India.

Some of the highlights of business: it was decided that a Presbyterial Expense Fund is a ''must'', always bearing in mind that the allocation is the first responsibility; the Synodical

Society to meet in Montreal on April 21st, 1948; between meetings there shall be one Executive and two Board meetings (unless in case of emergency), with a representative from each of the six Presbyterials. A cordial vote of thanks was tendered Mrs. McLennan and Miss Pelton, who were a tower of strength during the meeting. The camp at Lancaster, it was announced, would be ready by the middle of July, if possible. At the lunch hour on Tuesday, Mrs. W. H. Wright, Mrs. Stuart Iveson and Mrs. W. E. Perrin brought greetings from the missionary societies of the Anglican, Baptist and United Churches.

As a fitting conclusion to a very successful two days' meetings, after a morning session the Executive of Ottawa Presbyterial entertained members of the Board at luncheon in St. Giles Church. Mrs. J. Logan-Vencta presided and introduced Senator Cairine Wilson, a life member of the Women's Missionary Society, who said she thought the formation of the Synodical Society might do something constructive in bringing Ontario and Quebec together. It was a happy interlude when St. Giles Auxiliary honoured Mrs. J. R. Hill, who was celebrating her birthday.

Brockville — At the Easter Thank-offering meeting of the Brockville Young Women's Auxiliary, members of Prescott and Merrickville Auxiliaries and the Senior Auxiliary were welcomed. A number by the boys' choir was much enjoyed. The speaker was Miss Eva Brown of Merrickville. At a meeting of the Girls' Guild, Iroquois, at which Mrs. J. C. Ross presided, the special speaker was Mrs. W. Fitzsimons of Cardinal. The C.G.I.T. of Cardinal, directed by Mrs. McIlveen, presented a cantata, "Keepers of the Cross". India, British Guiana, and Formosa were remembered in the candle-lighting ceremony. Mrs. J. R. Miller offered prayer for the missionaries.

Ottawa—A new Auxiliary was organized at St. Stephen's, Ottawa, in April by Mrs. J. Logan-Vencta, Presbyterial President, assisted by Mrs. F. R. Duminy. The former gave an instructive talk on the aims and work of the Society, after which she installed the officers.

Found: A life membership pin (old design) was found in St. Andrew's Church, Ottawa, during the recent Synodical meetings. Owner is asked to get in touch with the Press Secretary.

Out on the hills man can forget
All little things and mean.
Go seek the folded hills in gray,
The quiet hills in green;

The blessing laid by moving clouds
From shadows as they pass;
The message in the little stream,
The mercy in the grass.

For holy hills were made for men,—
Their stillness, and their green;
There is no room in their great hearts
For little things and mean. —*The Living Message*

Treasurer's Statement

April 30th, 1947

RECEIPTS:

A Friend, "Christian Literature for Mr. Toombs, India"	$ 100.00
A Friend, "In Memory of Miss Agnes Annie Gillespie"	25.00
A Friend, "Evangelistic Work among the Tyal Tribe, Formosa"	50.00
Boyes Brothers, "Work in Formosa"	100.00
Mrs. Norman Willard, Eyebrow, Saskatchewan, "Work in India"	25.00
Lindsay Auxiliary, "Miss Pelton's Expenses"	5.00
Erin Auxiliary, "Miss Matthews' Expenses"	1.50
Birtle Indian School	3.50
Life Membership Pins	82.27
SYNODICAL SOCIETIES	
Montreal and Ottawa	1,950.00
Toronto and Kingston	6,300.00
Hamilton and London	6,131.00
Hamilton and London, Supplies	69.00
Alberta	501.49
Manitoba	410.03
Manitoba, Supplies	15.75
	$15,769.54

DISBURSEMENTS:

Weirdale Hospital	$ 10.00
Chinese in Canada	885.52
Indian Schools:	
Birtle	158.32
Birtle, Government Grant	2,034.60
Cecilia Jeffrey	162.49
Cecilia Jeffrey, Government Grant	2,419.47
Mistawasis	45.00
Deaconesses	1,132.61
Children's Centres, Vancouver and Montreal	404.17
St. Margaret's Girls' Centre, Toronto	290.00
Supplies	444.98
China	1,665.00
Formosa	118.59
British Guiana	30.00
Jhansi Field, India	200.00
Bhil Field, India	275.00
Deputation	44.35
Exchange	19.36
Publications	539.61
Administration	931.08
Grants	414.00
Organization	682.46
Christian Literature	180.00
Rehabilitation Committee	60.00
Missionaries' Expenses	18.62
Insurance and Taxes	60.00
Alberton Congregation (money returned)	20.00
Annuity rates transferred to Pension Fund	514.09
	$13,759.32

RESERVE FUNDS:

RECEIPTS:

Legacy Fund—	
Payment on Windermere House	$ 25.00
Interest	54.00
Estate of the late Margaret McMillan, Toronto	50.00
Sale of Camp Site in British Columbia	3,202.56
Pension Fund—	
Transferred from General Fund	514.09
Workers' Annuity Rates	39.04
Interest	10.50

Peace Thanksgiving Fund—

St. Andrew's Church, Gordonville	22.30
Miss Bessie MacMurchy, Jobat, India	10.00
Georgetown Auxiliary	2.50
Queen Street Auxiliary, Toronto	3.25
Mr. D. S. Pitts, Kenora, Ontario	15.00
Cecilia Jeffrey Sunday School	15.00
Interest	64.00
	$4,027.24

DISBURSEMENTS:

Legacy Fund—

Lancaster Camp	$1,842.23
Jhansi, India, Repairs	1,471.00
Birtle Indian School, Equipment	367.95

Pension Fund—

Refund to Missionary	80.00
	$3,761.18

(Mrs. Daniel) Helen M. Strachan, *Treasurer.*

New Organizations

Alberta

Macleod Presbyterial—Young Women's Group (Affiliated), St. Andrew's Church, Lethbridge.

Hamilton and London

Bruce and Owen Sound Presbyterial—Young Women's Auxiliary, Chesley. Pres., Mrs. F. J. Barr; Treas., Miss Irene MacDonald; Sec., Miss V. Wormington.

Maitland Presbyterial—Young Women's Auxiliary, Brussels. Pres., Mrs. S. Sweeney; Treas., Miss Dorothy Armstrong; Sec., Mrs. G. O. Elliott.

Toronto and Kingston

Kingston Presbyterial—Mission Band, St. Andrew's, Burnbrae. Leader, Mrs. W. D. Turner, R. R. 3, Campbellford.

Toronto Presbyterial—Young Women's Auxiliary, Glenview Church, Toronto. Pres., Mrs. Roulston; Treas., Mrs. Collier; Sec., Miss Jean Rintoul, 192 Redpath Ave. Young Women's Mission Group, Affiliated, Parkdale Church. Pres., Mrs. Geggie; Treas. (and acting Sec.) Miss Lillian Heslip, 10 Third St., New Toronto.

Montreal and Ottawa

Montreal Presbyterial—Young Women's Auxiliary, Huntingdon, Que. Pres., Mrs. E. B. Goodfellow; Treas., Mrs. J. H. Boyd; Sec., Miss Ruth Warden.

Ottawa Presbyterial—Young Women's Auxiliary, Fort Coulonge, Que. Pres., Mrs. B. D. Armstrong; Treas., Mrs. Robb; Sec., Mrs. Hugh Proudfoot.

FOR LANTERN SLIDES APPLY TO:

Alberta.—Mrs. A. C. McArthur, 1337 14th Ave. W., Calgary.
British Columbia.—Mrs. A. Barry, 530 E. 8th Ave., Vancouver.
Manitoba.—Mrs. D. Duncan, 830 6th St., Brandon, Man.
Ontario.—Room 801, 100 Adelaide Street West, Toronto 1.
Quebec.—Miss Bessie Fraser, 3485 McTavish St., Montreal
Saskatchewan.—Mrs. J. H. Cameron, 916 Spadina Cres., Saskatoon.

W.M.S. MEMBERSHIP PINS

Ordinary Membership Pins, silver, $1.00 each. **Life Membership Pins,** gold, $5.00 each. **Honorary Membership Pins,** with new bar, complete, $8.25; new bar applied to old Life Membership Pin, $5.00. (Return old pin to us to have bar attached.) Money must accompany order.

Orders must be sent directly to the PRESBYTERIAN WOMEN'S MISSIONARY SOCIETY, Room 800, 100 Adelaide St. W., Toronto 1

Book List

SUCCESSFUL SOCIALS FOR YOUNG AND OLD. By May C. Smith	$ .65
GAMES AND PARTIES THE YEAR ROUND. By Nellie M. Lewis	1.50
BOYS AND GIRLS AT PLAY. By Nellie M. Lewis	.75
CHILDREN'S GAMES FROM MANY LANDS. By Nina Millen.	1.25
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Vol. XXIII JULY-AUGUST 1947 No. 7-8

THE GLAD TIDINGS

One-Pillar Hill, just outside Jhansi Mission property, a survey mark, said to mark the geographical centre of India.

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of the
Presbyterian Church in Canada
Toronto 1

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The Glad Tidings

Vol. XXIII TORONTO, JULY–AUGUST 1947 No. 7–8

EDITORIAL

The Council of the Women's Missionary Society, Western Division, will meet in Calvin Church, Toronto, September 29th to October 3rd.

Miss Catherine Watson, who graduated this year from the Missionary and Deaconess Training School, was recently appointed assistant at the Children's Centre in Vancouver, where she was to begin work the latter part of June. Miss Watson's training and experience as a public school teacher will be valuable in her new work, as will the practical experience gained in working with children during her terms at the Training School as well as in student deaconess work in the two summers, at Ajax, Ontario, and at Saskatoon.

As our readers know, Miss Hermanson was loaned by our Women's Missionary Society to the China Relief Committee for a year, to do relief work, which she has been doing in Formosa. The year having ended, however, she is once more on the regular missionary staff, in charge of the nursing service at the Mackay Memorial Hospital.

Miss Hazel Reaveley, who after a year at our Missionary and Deaconess Training School went to Scarritt College, Nashville, Tennessee, for the academic year just ended, hopes to leave for India in the early autumn. She is at present at her home in Edmonton.

The Mission Council in British Guiana has asked to have the following notice published in *The Glad Tidings.*

> ''The missionaries in British Guiana are very grateful for the parcels and bales which have been sent to them, but they would like to advise those wishing to send other parcels that old copies of the Church magazines, as *The Presbyterian Record, The Glad Tidings, The Presbyterian Message;* old Christmas cards; old Sunday School quarterlies and special day programmes cannot be used here. We welcome, however, gifts of old Sunday School papers; Sunday School picture cards and leaflets; copies of *Every Day* or other daily devotional reading books; evangelical tracts; Bible story books.''

Miss Ramsay, who as Secretary of the Council forwarded this notice, adds: "I should like to suggest also that whatever is being sent be made into small parcels and sent by parcel post, as we receive the things much more quickly in this way, and with a great deal less trouble at this end."

We have been asked to give the names and addresses of the Children's Secretaries of the three new Synodical Societies:

Hamilton and London—Mrs. N. W. Wilson, Box 856, Ingersoll, Ont.
Toronto and Kingston—Mrs. H. Mainprize, Box 77, Acton, Ont.
Montreal and Ottawa—Mrs. C. Robertson, Box 241, Kemptville, Ont.

Concerning the 1946 Annual Report

The names and addresses of officers of the Synodical Societies of Hamilton and London, Toronto and Kingston, and Montreal and Ottawa are given at the end of the Report, after the reports of Presbyterials, which are arranged as they were in 1946.

As some Presbyterials sent in their lists of officers too late for printing in the Annual Report, we are publishing the names and addresses of their *new* officers in this issue of *The Glad Tidings* (page 292). It is requested that these changes be made in the Annual Report when it is received.

The Annual Report should be going out very soon, and it is hoped that the copies for the branches, which are sent to the Presbyterial Corresponding Secretaries, will be distributed promptly:

— Two to each senior Auxiliary (Afternoon or Evening) and two to each Young Women's group;
— One for each Affiliated or Associate Society;
— One for the Girls' Group or groups in a congregation;
— One to each Mission Band and Explorer Group.

Any Auxiliary or other group not receiving the copy or copies to which it is entitled should apply to the Presbyterial Corresponding Secretary, as a sufficient number are sent to her for all branches that have been reported. Again members are asked to note that the copies for the branches are not intended for the exclusive use of officers, but should be made available to all members.

In addition to those sent out for the branches, a copy of the Report is mailed directly to each Synodical and Presbyterial officer for the current year whose name is listed in the printed report, as well as to new officers of Presbyterials that reported too late to have them included.

A limited number of copies of the Annual Report will be on hand at the office. A copy may be obtained, for 25 cents, on application to the Editor, Room 800, 100 Adelaide St. West, Toronto 1, Ontario.

Dr. B. Choné Oliver

ONE of the most widely known of medical missionaries, Dr. B. Choné Oliver, died in Fort William on May 21st. Graduating from the University of Toronto in 1900, she was appointed to service as a medical missionary in Central India under The Presbyterian Church in Canada and designated in St. John's Church, Toronto, on December 3rd, 1901. In January 1902 she arrived in India, where she was to spend forty-five years in Christian medical service. For twenty-seven years she carried on the work of a medical missionary, at first at Neemuch, where for a time she was in charge of the Girls' Orphanage, and later at Banswara, where at first she spent much time in medical and evangelistic work in the Bhil villages until a hospital was opened in Banswara. (It was through her interest in the Bhils that Dr. Anna Martin was influenced to come this year to help give medical care to the Bhils on our part of the Bhil field.)

In 1929 Dr. Oliver, who had since 1925 been working under the United Church of Canada, was released to act as National Christian Council Secretary and Secretary of the Christian Medical Association of India, Burma and Ceylon. In 1933 she became full-time Secretary of the Association (C.M.A.I.), and the Honorary Secretary of the National Christian Council for medical work. In a resolution on Dr. Oliver's work adopted at the time of her retirement in 1944, the Council, paying tribute to ''the thoroughness, unfailing patience and sustained faith with which she has worked for the cause of higher medical education'', said that ''to her more than to anyone else is due the brightening prospect of the realization in India of the long-cherished dream of a Christian Medical College for men and women.'' In her book, *Tales from the Inns of Healing,* many will have read her story of Christian Medical Service in India.

A few months after Dr. Oliver returned to Canada, her successor, Dr. Jessie Allyn, died suddenly, and she was called back to her former position. Late in 1946 she came home because of ill-health, and since then had been living in Fort William with her sister-in-law, Mrs. H. J. Oliver.

Grateful for Ukrainian Hymn-book and Gospel

FROM a prisoner of war camp in Italy the following letter has come to our Women's Missionary Society, translated into English by the Rev. Michael Fesenko, at whose request a Ukrainian hymn book and Gospel were sent to Mr. Schur:

> —I thank you for the book of praise which you sent me and also for the Gospel of John. I received them to-day. It was for me a great joy, because these books will be for me the source of consolation in the weariness of life in the camp. . . . They will tell me about the Lord, whom my soul strives to find. It is already the second year that I am behind the wires of the P.W. Camp. Here is a great need for good Christian literature and your parcel was for us a treasure above price.
>
> I thank you again and I will pray to God that He may bless you all and your helpers who work to spread the bread of life for the good of the people and the glory of God.
>
> I beg you, dear sisters in Christ, not to forget in the future as well us prisoners. (Signed) Leo Stepan Schur.

Further information is given by Mr. Fesenko, who writes:

"During the war Germans by force mobilized Ukrainian soldiers and formed out of them a division. As soon as they were sent to the Italian front the whole division with arms and everything went over to the British side. These men, about 10,000 of them, were kept in a Prisoner of War Camp in Italy. The British Government refused to repatriate them to Russia. I received recently the news that they all were transferred to Great Britain as workers, but I have not yet had confirmation of that news.

"I received some time ago a letter from Mr. Schur with a request for *Evangelical Truth.* I was sending him about 20 copies. I am able to send to Europe only 500 copies of our paper and there are so many requests from refugee camps that I am able to send only a few copies to a separate address. They pass the paper from one to another and often nail it on the board in the camp, so that all desiring may read it."

To every interested reader:

Interest some one else *now* in subscribing to and reading *The Glad Tidings.* Many members of the Society even are not getting it. Aim to have it in every home. Reduced rate, (July to December): 25 cents, if sent in a parcel; 30 cents, mailed direct to the subscriber. A full-year subscription entitles to all copies, January to December.

The Churches in Europe

IT was a story of great need, and of great opportunity, that Dr. J. Hutchison Cockburn, head of the Department of Reconstruction of the World Council of Churches at Geneva told at a meeting held early in May in Calvin Church, Toronto, under the auspices of the Canadian Council of Churches. Many of our readers will remember Dr. Cockburn's visit to Canada five years ago when he was Moderator of The Church of Scotland. This year he came to tell of the critical situation of Churches in Europe and of the way in which some of their more pressing needs were being met through the Department of Reconstruction and Inter-Church Aid.

Terrible as was the economic situation resulting from the war, it was less serious than the religious situation, he said. The destruction of buildings and of bridges, the lack of electricity, of agricultural supplies and means of transport, which even yet meant starvation in some places, the breakdown of the industrial system, the fall of currency, and the Black Market—these were not the worst or the hardest to deal with. Worse still was "the destruction of the spiritual foundations of life, the crashing of all hope in many millions of hearts"—the very foundations of Christian civilization were shaken. Many of the Churches were small, and even the largest were weak because of what they had suffered, and they were often disunited.

Foreseeing something at least of what would happen after the war, the World Council of Churches had formed the Department of Reconstruction and Inter-Church Aid, which began work in Geneva just over two years ago. Since then the Department has grown till now there are seventeen secretaries, each an expert in some aspect of the work. When a country was liberated, the Churches there were asked to appoint representatives to meet with them, and a secretary would go to the country to see what was needed. In each Church there is a committee at work, and little by little most of the urgent *needs* are being satisfied.

In many towns in Europe no place of worship was left standing, and the people were "deprived of the influence and joy of public worship". Over 100 wooden churches have been given to different places, and more are being sent. There was great excitement in congregations when it was known that a wooden church had arrived, Dr. Cockburn said; and he told particularly of one place in France where "the enthusiasm and gratitude of the people was remarkable".

Owing to the depreciation of money, people have insufficient clothing and food—some are still starving. Money had been sent to France, Belgium, Poland, Czechoslovakia, Hungary, Austria, Italy and Greece; their representatives were not yet allowed in Bulgaria or Yugoslavia. Grants are being given so that orphanages, old people's homes and other institutions can be re-established as one of the activities of the Christian Church in Europe. About 1,000 church institutions were destroyed or badly damaged in Germany.

Grants are given, too, for the purchase of paper. "Everybody is waiting for paper in Europe, and how much congregational life depends on the use of paper!" The Department has granted many thousands of tons. Bibles have been obtained from the great Bible Societies. Hundreds of bicycles have been sent to ministers to enable them to visit their people. For seminaries, beds have been given, and sometimes food, so that students would have strength enough to study. Help has been given, too, for the training of laymen. Theological students have been "brought out of isolation" and sent to America, to England and Scotland, to France and Switzerland, and more were to be sent this year.

"There is nothing of the Church's need that we are not willing to try to meet", Dr. Cockburn declared. "If Europe is ever again to be Christian, if civilization is to be saved, it can only be by a reviving of the Church's life. We cannot do that, only God can, by His Holy Spirit; but we can be the instruments that God can use to bring new life to the sorely stricken Church."

So far the Department of Reconstruction's work had been largely "patchwork", but they are beginning long-term planning—for the preaching of the Gospel, caring for the youth, re-establishing the seminaries, training laymen to take a better place in the church, having church buildings in the most strategic places for the work. It all, of course, would take many years.

Desperate as the situation is, there are distinctly hopeful signs. First, the Churches "have been so shaken that most of them are thoroughly awake and see with desperate clarity the problems that face them". There are indications of new life—a new spirit, a new interest in youth, and a new interest in training laymen. Second, the Churches in the different countries are working together as never before—before the war they did not know much about one another. Third, never has there been such an opportunity to preach the Gospel as there is now, according to reports from many countries. "There has been no *revival*, but people are beginning to grope, to knock at the door, seeking light." In France the Church now had a chance it had never had before, Dr. Marc Boegner, President of the Protestant Federation of France, recently said, and it was "planning for the evangelization of the churchless millions in France". Fourth, there exists the World Council of Churches, with all its departments, including that of Reconstruction and Inter-Church Aid. It came into being in 1937, and in it, Dr. Cockburn believed, God was preparing for the day of great need.

"Unless we enter in and take advantage of the opportunities given us," Dr. Cockburn said in conclusion, "we will be unprofitable servants."

International Missionary Council Committee Meets in Canada

THE Committee of the International Missionary Council is meeting in July at Whitby, Ontario. From all parts of the world will come delegates who represent the world-wide Christian Church, the majority appointed by the National Christian Councils and National Missionary Councils or Conferences that make up the Council.

The purpose of their meeting—

1. To enable them "to see more clearly and comprehensively than has hitherto been possible the ways in which the war has affected the work of the Church throughout the world—to achieve an objective appraisal of the gains and losses of these years of unprecedented confusion.

2. "To help to 'rediscover' the meaning and relevance of the Christian gospel in the context of contemporary confusion and need.

3. "To re-examine fundamental missionary principles and policies in the light of past experience and changing conditions; and, in humble dependence on God, to seek for a plan of action for the whole missionary enterprise that will enable both the younger and older Churches to go forward together with renewed vision and fresh confidence in their common task—the winning of mankind for Christ."

A call to prayer has been issued, asking all Christians to join in a world-wide fellowship of intercession for the coming meeting of the International Missionary Committee, for those engaged in its preparation, for all its delegates and that the meeting may be used of God to help the ecumenical Church towards "a deeper commitment to the Gospel, a richer experience of Christian fellowship, a clearer vision of the missionary task, a readiness to go forward (if God so calls) into new and untried ways in claiming the whole world for Christ."

A Visitor from France

A RECENT visitor to Toronto was Pasteur André Poulain of Dieppe, a minister of the French Reformed Church. The link that already existed between France and Canada, and, more especially, that between French Protestantism and Canadian Protestantism, he wished to see strengthened.

The Dieppe raid was a great success, he said. Coming at a time when darkness was spreading over all Europe and the French were almost losing hope, it came like the light of a great hope in the midst of darkness. The first offensive against the continent, it helped to lower the morale of the Germans and to raise theirs. It marked, he said, the turning point of the war.

Referring to the part French Protestants had played in the early history of this country, M. Poulain reminded his hearers that it was from Dieppe that Pierre Chauvin, to whom the King granted a ten-year monopoly of the fur-trade in New France, came in 1600, bringing a group of colonists to Tadoussac. And during the next thirty years, many of the merchants and explorers, as well as settlers in Quebec and Acadia, were French Protestants, until in 1632 they were expelled by the Jesuits.

After the Reformation half of France was Protestant, and in spite of centuries of persecution there is still a French Protestantism that suffered greatly but was never crushed, and is now ready to go forward. For the first time since the Reformation Protestantism is united in France. This came about in 1938, with the union of four Protestant Churches.. There are some Lutherans in France, and some Baptists in the north, he said, but the main Protestant body is the French Reformed Church. One result of the union was that it was possible to make pronouncements during the war—as against the treatment of the Jews and the forced transportation of workers to Germany. In 1944 at the time of the National Synod the Germans asked their president to make a pronouncement on bombing, but he said, No, a Church receives its orders from Jesus Christ, not from a temporal power.

After the liberation of France two books on French Protestantism were issued; and two years ago it was possible to publish a weekly, to present the Christian position on the problems of the world. This has been widely read, by non-Protestants as well as Protestants. Thus, they have, he said, a much greater influence than the number of Protestants in France would seem to indicate.

The French Protestant Church is very much concerned that the Gospel should be given to the people of France. There are 10,000,000 Roman Catholics (believers) and 1,000,000 Protestants; the great majority of the people are non-believers; most of the working people, especially, are outside the Church; and 8,000,000 have no connection at all with the Church. The *Mission Populaire,* which works with the Church, was doing a good work among these, endeavouring to bridge the gap between the working people and the Church. From his knowledge of some of the ministers and of the work they were doing in Paris and in Rouen, he could assure those who were interested in the McAll Mission that they were doing a wonderful work and would make the best use of anything that was given them. Others were being inspired by their efforts.

Laymen were taking a more active part in the Church. As part of a great evangelistic movement, large meetings had been held, 12,000 attending one in Paris. There are too few ministers, he said, and they are poor, but they enjoy spiritual freedom and are full of hope.

''If we are faithful and ask God to inspire us,'' said Pasteur Poulain in closing, ''there will be a new uprising of French Protestantism. We need spiritual help, need to feel that in other countries people are thinking of our work and praying for it.''

—From ''God's Plenty'' (Report of the British and Foreign Bible Society)

Mr. A. L. Haig, who is in charge of work on the Continent, says that French Protestantism suffered terribly during the war. Many of its sons played an active part in the French Resistance Movement and suffered accordingly.

In all 24 pastors were killed, 39 were imprisoned of whom 8 died, and 33 were prisoners of war. Some 200 churches were entirely destroyed or severely damaged, while 131 were partially damaged—a large proportion for a Communion numerically and financially weak.

In October, 1945, a General Assembly of French Protestantism was held at Nîmes, where it soon became apparent that in spite of or perhaps because of their sufferings, great faith and hope were being shown in facing the great losses of the past and the great needs of the future. One result has been that laymen have taken a larger share in the work and in some cases have taken the place of an absent pastor. . . . (Referring to the circulation of the Bible.) ''There has been such a demand that the Scriptures have been sold almost as soon as they reached the depot. The problem at present is not to sell the books, but to produce enough to meet the demand.''

Impressions Received During Visit to China and Formosa

IT was with deep interest that members of the Overseas Committee, at a special meeting on May 23rd, listened to the story Mr. D. H. Clark, Executive Secretary of the Canadian Aid to China Committee, had to tell on his return from a visit to China and Formosa.

In North China he was greatly impressed by the work of the Rev. Allan Reoch, ''perhaps the most magnificent work of any relief worker'' they had in China, he said. In Manchuria, where he spent a week, there was a very strong nationalistic feeling and the situation was difficult and the outlook uncertain. The years of war with Japan, the present political dissension, the conflict between Government and Communist parties, the scarcity of essentials, such as food and clothing, and the tremendous rise in the cost of living there have brought great suffering to the people of China, especially to the working people, and labour unrest was spreading through the cities of the coastal areas. Although an official price had been set for rice, to buy it one had to pay more than twice that price—and the coolie or rickshaw worker could not buy it.

One of the most encouraging things Mr. Clark saw in China was in a village (of 40,000 people) outside Shanghai. On graduating in 1945, five young Chinese doctors, having made up their minds to use their profession to serve their fellow men rather than to make money, took over the old Shanghai General Hospital, got five nurses, and cleaned the building themselves. (Both doctors and nurses are Christians.) ''They have turned it into a wonderful institution,'' Mr. Clark said. Then they went out to a village, where they now have a very fine 120-bed clinic, which they built themselves. They have been gathering about them doctors and nurses imbued with the idea of service, and that is the type of nurse they wish to train. Having managed to get an eye specialist, whom they badly needed, they let him go after a time, as he wanted to make money rather than give service. Believing that these doctors are not only serving the people of that area but will be training more and more nurses to go to serve in other parts of the country, the Canadian Aid to China Committee is ready to help them by giving supplies, and also provide materials to build another clinic—the work of building that, too, the Chinese doctors would do themselves.

As far as he saw it, to Mr. Clark ''the brightest part of the whole picture'' was Formosa—and the island was one of the most beautiful places he had ever seen. He paid tribute to our missionaries and the work they were doing. The Mackay Memorial Hospital was in excellent shape, he said; Miss Hermanson had done ‘‘an amazing job’’ there. As the Aid to China Committee is concerned with relief work, with the whole work of rehabilitation, they would be able to help, and he found out from Miss Hermanson what drugs would be needed for the next year, as well as other hospital supplies. When there, he gave her twelve watches for the hospital nurses. There is urgent need, he said, that a doctor be sent out to the hospital.

Mr. Clark was impressed with the sincerity of the Formosan Christians. It was, of course, quite impossible for them to raise funds to pay for all the work of rehabilitation, although he believed that it would not be long until the Church would be self-supporting. Now, however, they need all the help we can give them. ‘‘All the Church (in Canada) can do for Formosa will pay big dividends,’’ he declared. One of the most remarkable men he met was a Formosan business man who, in faith, repaired the buildings there, at a cost of over $31,000. The property was a very valuable one and the whole compound one of the finest he had seen in China.

He was very much interested, too, in the aborigines, in the story of how thousands of them had become Christian, in the work now being carried on among them, and in the possibilities and opportunities of further work—especially a technical school that Mr. Dickson is very anxious to see established on the East Coast, for the benefit of all the aboriginal tribes. That, he said, is work the Aid to China Committee would like to assist—helping the people, by providing technical training and showing them new methods of agriculture, to help themselves. In China, for instance, they had helped reclaim thousands of acres of land by building a dyke, so that 30,000 more tons of rice can be grown there than before. To enable people to have food, the Committee sends money for rice, but the people work for it—that, it is felt, is the only way to help them. Arrangements had just been made for the sending of a large quantity of good used clothing to Formosa.

Mr. Dickson had been given permission to have the Japanese language used in the work among the aborigines for the next five years —Chinese would be taught (the aborigines know only their own language and Japanese); and he was being allowed as many hours a week as he wanted for broadcasting the Christian message from Taipeh through Formosa.

In and Around Amkhut

Miss Ruth Buchanan, writing from Amkhut (March 26), tells of her return there with Dr. Anna Martin, when the Rev. C. L. Wood was appointed to Ali Rajpur after his return from furlough.

. . . So Dr. Martin and I have moved to Amkhut—of beloved memory to me. Lovely Amkhut! I dearly love my early morning walks —smoke-blue hills, a rosy dawn, giant *semal* trees, flame of the forest, *mowra, teenchiya,* all in splendid blossom. Beauty spilled all over the Vindhiyas, he who walks early sees it!

Perhaps it is just because the hills and trees and valleys are so lovely that the sickness and pain and grief in the brave little homes catches so at your heart. They sicken and suffer and die, so dearly loved and so pitifully helpless, among the velvet-soft *mowra* flowers and the crimson trumpets of the tall *semal* trees.

So, thank God Dr. Martin is here to add to what Jobat is doing for our area. . . . I have just had an air mail letter from Dr. Cameron corroborating the gladness of a cable saying that $1,500 had been sent to him by someone for a jeep and petrol for Dr. Martin. I am longing for the jeep, longing to see a health service reaching out from Amkhut to the jungle villages.

The hot weather is here, but in some ways it's the best of the seasons. The people, at any rate, say that they like it best. The jungle was echoing with joyful spring songs as I came along this morning. And you in Canada still snowed in! We can do so much for each other, Canada and India. God grant we may!

* * * *

In her letter of March 26th Dr. Martin writes that she is very happy in the new work she is doing among the Bhils.

—I only wish we could visit needy Bhils and Bhilalas further afield. To-day, for instance, we are going on foot across the river and up a little jungle path to dress the wounds of a very poor Bhil woman who has had terrible ulcers all over her left breast and both arms and both legs. They have existed for two years, yet she is much annoyed because in a whole fortnight we have not healed them up. She is very obstinate, insists on walking about, refuses ointment, and doesn't keep her dressings on, but like the lost sheep out on the mountains I feel we must seek and save her, though in her own Bhil language she keeps muttering things which do sound very rude! It is very difficult for them to leave their homes and come to stay in Amkhut. A poor girl with pneumonia could have been saved by good nursing, but it started in the other lung, and they moved still further away, where we could not see her even once daily, and she died. I think there is a great deal of patient and loving foundation work to be done, and some day the way will be clear for us to do all we long to do.

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Miss Ellen Douglas writes (May 19th) from Toran Mal, where with Miss Sherrick, also of Amkhut, Miss MacMurchy of Jobat, and Miss Cates of the United Church of Canada she was having ''a very quiet and restful holiday with plenty of good times thrown in''.

— We are all afraid that the crops are not going to be good this year. Nearly every month since the monsoon normally should have stopped we have had rain. This has spoiled the mowa, also the mango crop, and the farmers are afraid the rainfall this year will be less and the crops poor. What a precarious existence the poor farmers have! And how great is our need for faith and rest in the One who overrules in all these things. It is a reason for thanksgiving to have sufficient grain for the year.

I must tell you of something that has pleased me very much. The Church World Service, ''a joint Protestant relief and reconstruction agency in the United States'' whose headquarters are in New York (see June *Glad Tidings,* page 224), have sent out supplies for famine areas, and from these supplies I was given 48,000 vitamin pills. We are giving them to school children and the undernourished in our community. Recently we saw that supplies of powdered milk were available, too. As it has been quite impossible to get anything like sufficient milk for the children, I asked for some and got quite a good supply. The only condition in giving vitamin pills and milk is that they must not be sold; and they are given out free. Can you not see what a blessing they will be?

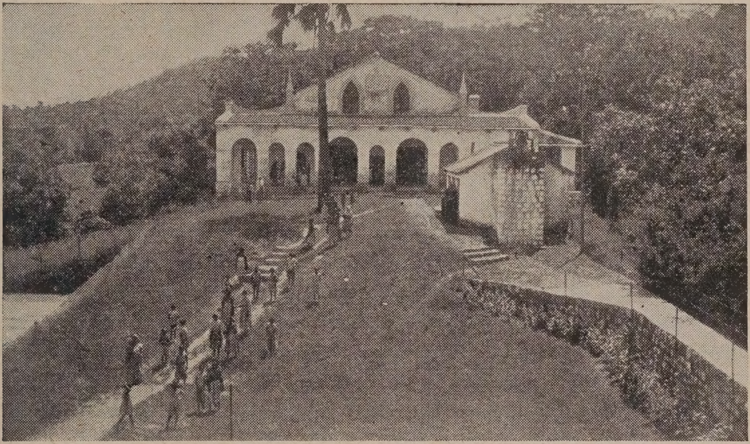
Life was made more exciting before we left Amkhut by the arrival in our midst of a seven-day-old baby boy weighing three pounds. When he came to us about the end of March, a poor little wrinkled mite, there did not seem to be much hope for him. As the girls in the Home (the Abey Children's Home) had their hands full, I took charge of this little one, and what a trial he was until he got used to our way of living! After trying him on Klim and Horlick's, we finally were able to get some goat's milk for him and he began to do better. It is wonderful how fond one can become of such a baby; when he got up to almost five pounds we were very proud of him. Since we came up here, another child has come.

Early Impressions of Life Amongst the Jungles of Bhil-land

From a letter written (February 18th) by Dr. Martin for friends in Nagpur, where she had been in charge of a large missionary hospital, and "other Nagpurites now living in Britain"; at Miss Buchanan's request, she sent a copy to Mrs. Pae.

(Telling of her trip from Nagpur to Ali Rajpur). . . . A Miss Gruchy, a nurse in Ratlam Hospital whom I knew slightly, joined me at Ratlam, and said she was to have nearly a week's holiday and would come with me to one or two of the places I was to visit. I was very glad, for I had met none of the Canadian missionaries. I need not have been scared, for one and all have been kindness and understanding personified. . . . At Dohad I expected to go by public bus to Ali Rajpur, 44 miles, but the car, a roomy Ford V8 belonging to Jobat Hospital, had most kindly been sent to meet us, so very quickly we were all packed in and made excellent time and arrived before we were expected. However, Miss Ruth Buchanan gave us a most warm welcome. She is carrying on the work her father, Dr. John Buchanan, began amongst the Bhils. She is quite an authority on poultry and rotation of crops and well-digging, and has a deep love for the Bhils, and everyone there, from the richest to the poorest, seems to call her friend. Thus the Maharajah came to tea on Thursday afternoon. Mr. Malak of the Madhibag Shop had sent me a huge iced cake with "Wishing you a pleasant journey" on it, so we cut it in his honour and he seemed to enjoy it. Also a good deal of it was consumed next day when the Diwan Sahib and Dr. Naik of the Ali Rajpur State Hospital, and his father and one or two others, came to tea. I saw my first patient that day—a young lad ill for six days with fever and cough and a chest full of bronchial rales. He agreed willingly to go to hospital, so I sent a note to Dr. Naik by his brother, and thought that was nicely fixed, but found next morning that he had gone about seven miles by bus and five miles walking to get into his mother's care.

Miss Buchanan and I understood that Ali Rajpur was to be our headquarters, but it was arranged at their Mission Council meeting that Mr. Wood was to live there and we were to make Amkhut our headquarters. So on Saturday Miss Gruchy and I went by public bus to Jobat . . . leaving Miss Buchanan to pack up all her belongings and send them by bullock cart four days later. At Jobat Dr. Quinn of the Hospital, Miss McConnell, Nursing Superintendent, and two other ladies made us warmly welcome. On Sunday there was Hospital Sunday Service, and it was reverently conducted, partly by the hospital staff; they read the lessons and prayers and sang a hymn in Hindi very nicely indeed. Their collection will go to Vellore, as I suppose ours will (from the Mure Memorial Hospital, Nagpur). . . . The nurses at Jobat wear flowing veils like our nursing superintendents! The nurses are all rather small of stature, and someone said the public would not know they were nurses if they did not wear veils like that. We saw over the hospital, of course, and were off for Amkhut on Monday morning, 10th February. On arriving there we were in the pukka jungle indeed. The motor had brought us part of the way over the Maharajah's well-made road, but all the rest of the way over bullock track, up and down rivers and streams but much smoother than the Lawa road. High wooded hills surround the little hill on which the mission bungalow and church stand. The church is a simple building large enough for a good congregation of Bhil men, women and children, who all sit on the floor, and it has side rooms for schoolrooms, but many classes are held under the trees around.



Church at Amkhut

The outstanding event at Amkhut was the marriage of Stefan, chauffeur and helper-of-everybody. It was a long affair in church, with no ''reception'' as we know it, but later when we went to pay our respects to the happy pair a dance was in progress which I wish you could have seen. The Bhil men wear, as a rule, nothing but yards of cloth round the head to protect them from the sun and a loin cloth. When cold they throw a big cotton cloth all round themselves. The Bhil women wear a gaily coloured support for the breasts only, and a blue figured skirt, tucked up Kashta-fashion and a long red figured *chaddar* over the head flowing down the back. Young girls seem to keep this on with no catches and they run about with the two ends like angels' wings behind—most attractive. All the women stride about freely and walk quickly through the jungle like men, but veil their faces before their husbands and his relatives. In the dance these rather wild-looking folk were dancing round and round shouting, leaping into the air, all the men brandishing their bows and arrows or one or two swords each, and the women as free inside, and little girls on the outside—of course, no drink had been given this time, but usually they drink the toddy-palm juice or fermented sugar from the *mowra* tree. . . . It sent a chill down my back to think of the awful wounds which often have to be sewed up.

At Amkhut there is a post office and one little bazaar shop, but when we came out here (to Vegra) what a difference! No shops of any kind, no post office—our letters go every second day by runner—and no village. I love the quiet peace and beauty all round. Miss Buchanan has a little Bhil house with an inner small room and a side veranda in front of it. The walls are all bamboo caked with clay, and the roof has country tiles. I have a nice tent about 100 yards away. I thought I might be nervous, for, of course, its door is open to the whole countryside all night. But a fine cheery Bhil called Nuru sleeps on a string bed within call, and his wife guards it by day, and I have never known a moment's nervousness. There are only two Bhil Christian men here, Christopher, Miss Buchanan's servant, and a farmer, Jedon, with his wife, who are both so good to every one. They have one little girl called Chhoti and two little sons. The church here is the queerest church I have ever seen. It is just a quarter of Jedon's house, not shut off in any way. As you go in, there is on the right a large pen with about six cows in one part and about a dozen goats in another. On the left is a space for a large ox and another for a big buffalo. Between the cows and goats is the cooking and living place. Evening prayers are held there daily, and last night a woman slept in a string cot just below a big post on which the buffalo rubbed his head contentedly for about a quarter of an hour. All sorts of men and women wander in to listen so reverently to the teaching and singing. On Sunday at the church service the buffalo was free and wandered up to see if the toes of a lad at the end of the row would make good eating! Hens and a goat and a puppy occupy the "aisle" of the church but they disturb no one. In the church proper is a stone altar covered neatly with red clay, with a very simple cross in wood and a Hindi Bible below it. The Bible hymns are all *bhajans,* but once they sang the only Hindi hymn I know, which was a real link with Nagpur.

As to medical work—A table is put under a mango tree near my tent, and it is wonderful how trustingly these highly strung, nervous Bhils have come, about 20 to 22 daily, with horrible ulcers, suppurating ears, coughs, debility (plus-plus) from lack of food and bad eyes. To my amusement and delight a one-eyed witch doctor has come for the last three days for argyrol in his good eye, and he says it is helping, and another still wilder-looking fellow for his daughter. We have a huge box of Mag. Sulph. but only once has a dose of it had to be given, but bicarbonate of soda in quantities, totacrine for fever, bismuth, throat tablets, argyrol and Virol for all the babies, served on a mango leaf, are our main stand-bys, with sulphur and aquaflovine ointment, etc., for wounds. Pray that through our loving service of these really lovable and most needy Bhils they may see the far greater and unfailing love of one Father of us all and of His dear Son.

The World Council of Churches

From the statement adopted by the Provisional Committee of the World Council of Churches, April 25th, 1947.

THE World Council of Churches, composed of Churches which acknowledge Jesus Christ as God and Saviour, owes its existence to the desire of its member Churches to express their unity in Him. The Council seeks to promote this unity amongst its members and to serve them as an organ whereby they may bear witness together to their common faith and co-operate in matters requiring united action. The Council does not aim, however, to usurp the functions which belong to its constituent members, nor in any way to control or legislate for these bodies. Moreover, while earnestly seeking the co-operation and unity of all the Churches that accept its basis, the Council disavows any thought of becoming a single unified church structure dominated by a centralized administrative authority.

The Christian unity for which the Council stands is of a different order. It strives after a unity in which Christians and Christian churches, joyously aware of their oneness in Jesus Christ their Lord, and pursuing an ever fuller realization and expression of that oneness, shall in times of need give help and comfort to one another, and at all times inspire and exhort one another to live worthily of their common membership in the Body of Christ.

(Already more than a hundred Churches have joined it from the Old and New Worlds, from the East and the West—a clear sign of the longing of the Churches for deeper fellowship in Christ—Dr. W. A. Visser 't Hooft, General Secretary.)—*Ecumenical Press Service.*

From Formosa Letters

A few days after she and Miss Isabel Taylor had moved from Taipeh to Tamsui, Miss Dorothy Douglas writes (Tamsui, Formosa, April 25th):

—Here we are living in Tamsui again—not in our own house, of course, but in five rooms upstairs in the old Women's School. . . . Since we came down (four days before) it has been wet and cold; we hope the rain will soon stop.

The contractor cannot begin on the repairing of our house till the fine weather comes, but we hope to be able to move in in about two months—not that it will be all finished then. We shall be glad when our freight comes. . . . We have bought a minimum of furniture, and have had some things given us.

I wish all the members of the Women's Missionary Society could see the welcome we are receiving; if they could, I am sure everyone would feel that the expenditure was worth while. This morning I went over to the school for worship and a man came around selling flowers. I didn't remember him, but he knew us and gave us each a bouquet of lilies because we used to buy flowers from him—of course, then we bought two fern balls. As we had no vases, one of the teachers ran off and got us two pretty ones belonging to the school.

When I got back to the house a preacher who works among the aborigines on the East Coast was there. Twice they have lost all they had, so I gave him a bundle of wool and cloth and some used dresses, which made him very happy. As rice costs between 60 and 70 yen for one and one-third pounds, most of the people do not eat it. Miss Taylor suggested to-day that we would like a little, but the cook said it was too expensive for us and didn't buy it. Yesterday we thought we might get some vanilla, but a small bottle was 1300 yen, which is $3.90—so we do not have vanilla. . . . But it is the Formosans that are really suffering. It is surprising to see the preachers and teachers looking so unkempt until one remembers that they just cannot buy clothes. Most of them cannot buy enough food, for their salaries are not large enough to allow them to buy rice.

We were in Taipeh yesterday, one of the Government officials who is a Christian having invited us to lunch. We had very delicious food, but we couldn't help thinking of the cost, although that would not matter to him. In the afternoon we had a short Council meeting. . . .

We find ourselves continually wishing for money, for buildings are out of repair and there are so many things one would like to do. . . .

From a letter written by the Rev. G. W. Mackay shortly after his arrival in Formosa.

"We visited the schools in Tamsui, the two high schools for boys (600) and the girls' school, having an attendance of 200. All are under the charge of our old boys and girls. They are doing splendidly, and they are determined to maintain a Christian standard in the schools. I felt proud of my old boys, all college men who have good qualifications. Ten years ago they were receiving $60.00 per month; now they are getting only $20.00 per month, this with the higher cost of living. I wish something could be done for these schools.

"In recent months 4,000 more Tyals have been converted. There are now some 8,000 Christians among these people."

* * *

From Mrs. Dickson (April 15th)

Do you remember that in one of my letters I quoted "He goeth before"? We have been overwhelmed again and again with evidences of His tender love and consideration. Our houses, while not destroyed by the war, were damaged in that no window-glass was left in them, ceilings had fallen from the shock of bombs dropping in the Compound, shrapnel had knocked bricks from the walls. People had been living in them and had mutilated the walls and floors, and had torn out everything that was removable. My husband had told me all this and had added, "And there is not a blade of grass on the Compound, but only huge holes where bombs have fallen." I had steeled myself for a shock, and tried to comfort myself with the thought, "The grass would
grow agai ven from
just walls.

But a Shanghai
and told n for you.
I have seer will walk
into your blow of
coming bac ck to the
words, "I earth He
had done i

We al e world's
sufferings annot do.
Here in t Gospel,
needing cl love and
friendship it would
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the Bible t do what
we cannot Formosa

for relief, but I felt that I was bringing too little and arriving too late, for the war had been over for almost two years. How glad I was, and how grateful, to hear that God had been here before us, bringing clothes to the needy and on such a scale as I could never dream of. They came, earthly speaking, from the Australian Red Cross. A Committee of the church carefully worked and parcelled them out to the families of Christian workers first, and then to needy Christians, a warm gesture of love. God had not come too late. He came in time.

"But will people need the clothes I'm bringing?" I asked my husband, for we had been horrified at what it was costing us to bring them.

"Do you know how many aborigines died in the mountains last year from exposure and under-nourishment?" he replied. "Each garment you have will probably save a life." And I felt ashamed even to think of money when it meant lives to be saved.

* * * *

From a later letter from Miss Douglas.

— The Girls' School is in good condition, and we have a nice group of teachers. . . . The Board of Governors of the schools has decided that the Girls' School in Taihoku should be closed. If that building is used for the Theological College there is no place for the girls' school. . . . There are a great many women and girls, without the academic qualifications for advanced work, who are clamouring for Bible study. About two weeks ago two women came several hours' journey on the train just to ask if we were going to have a Women's School, for they wanted to study the Bible. . . .

Prayer

GRACIOUS God and Heavenly Father, we come to Thee with humble and contrite hearts, acknowledging that we have sinned and are unworthy of all Thy goodness to us. We pray for the forgiveness of our sins, through Jesus Christ Who died that we might live. In these days of unrest and uncertainty do Thou increase our faith and help us to stand fast for truth and righteousness.

We would pray especially for the youth of our nation. Have pity upon those who have been captured by the lures of the world. Open wide their eyes to see the true beauty and glory and enduring satisfaction of the life spent in service for Thee. May many consecrate their lives to Christian service in Church and State. Make our nation a Christian nation, we beseech Thee.

We pray for Thy Church throughout the world. Grant, we pray, a revival of Thy Spirit such as the world has never known. Pour out Thy Holy Spirit among Thy people everywhere so that Thy Church may be a burning light throughout the whole wide world.

We remember before Thee our beloved Missionary Society. We pray for all officers who bear the responsibility of leadership. May we be ever mindful of those who are serving Thee as our representatives at home and abroad. Strengthen them, dear Father; give them wisdom and direct their footsteps; in lonely and in discouraging hours may they be conscious that Thou art very near them. May they ever feel Thy loving arms round about them.

We praise and thank Thee for the many blessings Thou hast bestowed upon us as a country. We bless Thee for the beauty and rest of summer and pray that wherever our young people gather in our camps and summer schools Thou wilt be in their midst, that they may be brought close to Jesus Christ and be strengthened in body and spirit. May vacation time be a time of true re-creation of body, mind and spirit. Give, we pray Thee, Thy rest and peace to a needy world. May the lives that Thou hast given us as a trust be dedicated to Thee and Thy service.

We offer these petitions in the Name of Jesus Christ our Saviour. Amen.

Give me Thy grace that I may be a curious and prudent spender of my time, so as I may best prevent or resist all temptation, and be profitable to the Christian commonwealth, and by discharging all my duty may glorify Thy name. Take from me all slothfulness and give me a diligent and active spirit and wisdom to choose my employment that I may do works proportionable to my person and to the dignity of a Christian. —Jeremy Taylor.

Designation Service for Miss Watson

By Mrs. G. D. Ralston

THURSDAY evening May 22nd, in St. Andrew's Church, Strathroy, Miss M. Catherine Watson, a graduate of the Presbyterian Missionary and Deaconess Training School, was designated as a deaconess of The Presbyterian Church in Canada.

The service, which was under the auspices of the Presbytery of Sarnia, was conducted by the Rev. J. F. Bell, Moderator of the Presbytery, assisted by the Rev. S. M. Scott, B.D., minister of St. Andrew's, Strathroy, and the Rev. A. MacIver, D.D.

The Rev. Drummond Oswald, M.A., secretary of the Presbyterian Training School Board, presented Miss Watson for designation, and the Very Rev. J. M. Macgillivray, D.D., a recent Moderator of the General Assembly and a member of the General Board of Missions, replied on behalf of the Presbytery. The Rev. J. F. Bell then conducted the service of designation and extended the right hand of fellowship to the new deaconess. Mrs. G. D. Ralston, B.A., Principal of the Training School, after paying tribute to the character and work of Miss Watson, presented her with the deaconess pin, the symbol of the order of deaconesses. The Rev. S. M. Scott then addressed the newly designated deaconess.

Miss Catherine Watson

The service was followed by a social hour in the Sunday School room where many friends had the opportunity of meeting Miss Watson. Before refreshments were served Miss Watson received many beautiful gifts presented by Mrs. P. J. McEwen, president of Sarnia Presbyterial, on behalf of different organizations of the church and friends. Miss Watson very graciously replied, thanking everyone for all that had been done to make her designation service a most pleasant and memorable one.

The world, dear Lord, is very large,
With people far apart,
Yet all alike, whate'er their needs,
Are children of Thy heart.
So help us serve each other, Lord,
Whate'er our race or clan,
That through our love for each may come
The brotherhood of man.

—Laufer.

Kienshui Hospital's First Anniversary

From Mrs. Gehman, Kienshui, South Yunnan (May 16th).

. . . At last a nurse has signed a contract and will arrive early in July, we hope. (They had been trying for many months to get a Chinese nurse.) This means that I can take a vacation in August. Dr. Hsing and Dr. Chou are tired, too, and I do not feel I can leave until the new nurse can look after things. . . .

It was grand having Mr. Ransom, Dr. Clark and Mr. Frank Ling (Chairman, Yunnan Mission) here for almost a week. Mr. Ransom was so interested in everything and everybody our people liked him at once, and we are looking forward to his coming, with Mrs. Ransom and their children, in about two months.

. . . On the 6th of May we celebrated the first anniversary of the opening of the hospital. All were up bright and early that morning and by nine o'clock patients had been cared for and everything was spotlessly clean and in perfect order about the hospital. Some time ago a telephone system was installed, and the rumour spread that there were secret doings in the hospital, suggesting Communism. So that day, to allay all doubts, we opened every door, even the bedroom doors, and all visitors were taken on a tour of the building. To celebrate, we were holding Open House and giving free treatment in the clinic. Nurses and employees wore red ribbons to show they had a part in the work of the hospital and each one was detailed for certain duties in the entertaining of our guests. Almost 10,000 people came. Some of our church friends graciously consented to help receive and conduct them about the building. The generator was turned on and many saw electric lights for the first time. The city fathers were most interested in the X-ray and operating-room, while the women were especially interested in the wards and the case-room. They all seemed very much interested and delighted whenever I tried to explain something to them. The crowning event was the climb to the third floor for a view of their beloved city and valley—I think every grandmother with her tiny lily feet climbed up to that floor. That afternoon 83 patients registered and received free treatment (amounting to almost $120,000 in Chinese currency).

It was a gala day and we were tired that night, but I am sure every one of us felt it was good to be here and have a part in the work of this Christian institution where day by day more and more people have an opportunity to hear the Word of God.

Rosalyn Hsing has just had malaria for the second time and most of our patients have it now. . . . We are going to spend a good deal on the kitchen and dining-room to protect them from flies and also screen the second floor.

To Serve in City Congregations

These accounts of the two designation services were sent in by Press Secretaries with Synodical News.

AT a service held under the auspices of the Presbytery of Superior in First Church, Port Arthur, on April 23rd Miss Margaret McKenzie was designated as a deaconess of The Presbyterian Church in Canada by the Moderator, the Rev. A. H. Johnston, assisted by the Rev. J. A. McMahon and the Rev. J. S. Flook. Mrs. C. LeCocq, Synodical President, presented the deaconess pin to her, on behalf of the Training School Board. Mr. McMahon, addressing the new deaconess, said she had brought honour to her school and her home church, and her designation would, he felt, influence other young women and men of the congregation to give of their strength and talents to the work of Jesus Christ. The Rev. James Taylor of Slate River Baptist Church preached the sermon, using as his text, "Here am I; send me."

Miss Margaret MacKenzie

Mrs. W. S. Nairn, Presbyterial President, read an address and Miss M. I. L. Smellie, Vice-president, presented a Life Membership certificate to Miss McKenzie, Mrs. J. W. Loney, president of St. Andrew's Evening Guild, Fort William, giving her the membership pin. Mrs. George Stirrett, First Church Auxiliary president, and Miss M. McCuaig, president of the Evening Guild, presented a brief case; and on behalf of the Kirk Session, Mr. D. L. Cranston read an address and Mr. McMahon presented Miss McKenzie with Cruden's *Concordance.* A telegram of congratulations from Saskatchewan was read by Mr. McMahon.

After the service when the ladies of the church served refreshments everyone had an opportunity to talk to Miss McKenzie, who has been appointed to deaconess work in Calvin Church, Toronto.

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On April 22nd in Stayner Presbyterian Church Miss Barbara Isaac was designated as a deaconess of our Church by the Moderator of

Presbytery, the Rev. D. H. Currie. The Rev. R. A. Birnie, Duntroon, preached the sermon. On behalf of the Training School Board, Mrs. N. R. D. Sinclair, after paying tribute to Miss Isaac's character and work, pinned on her the deaconess pin. In his address to the deaconess, the Rev. J. R. Greig said, "You are an ambassador for Christ. In your work for Him especially among children and shut-ins you will need patience and humour, and you will always have to be a student."

During the social hour that followed, Mrs. Rawson of Barrie, on behalf of the Presbyterial, presented Miss Isaac with a brief case. A beautiful wrist watch was given to her by members of the Stayner and Sunnidale Corners congregations. Miss Isaac was to begin work in Central Church, Hamilton, on May 1st.

Miss Barbara Isaac

Teachers, matron, and nurse of Helen Macdonald School, Jhansi. Susan Lall, Matron, second from left; Nurse Miriam to right of Mrs. Muchan; second from right, Anandi Bhaleroa, headmistress of primary section.

How a Chinese Women's Service Guild Plan to Serve

FOLLOWING a church service in February the Women's Service Guild of Yan Tsai Road Church, Canton, met to make plans for carrying out the "service" part of their name.

The needs of the blind children of the Ming Sum School for human love and belonging to some one who really cares were discussed. A plan of individual women and families sponsoring individual children was brought up and met with prompt co-operation. Twelve women volunteered to be friends with one of the blind students. It is hoped that these children can share special festivals within the family circles and that part of the school summer holidays may be spent in the surroundings of a normal home. Since most of the Ming Sum children are orphans without knowledge of their near or far relatives these fundamental needs of childhood will not be met unless church women are willing to assume this responsibility. Other Service Guilds in the Canton churches are helping with this project.

Service to the local church took the form of a decision to meet on the following Wednesday for repairing their hymn-books. The high cost of these books and the great difficulty of securing them makes this work imperative.

A chairman was appointed to head up the committee on Christianizing the Family. A leader was elected but she insisted on knowing what her work was and how she would proceed with it. Winning the entire family to Christ, family worship, and the training of children within the home in Christian habits of thought and action were discussed as aims toward which this committee and the entire society would work.

In order to help the Guild grow and develop along the lines of a well planned programme it was voted to invite Miss Katherine Brameld (of the London Missionary Society, now working in Canton in the Women's Department of the Synod) to join the Guild and act as its sponsor.

Plans for observing Women's Day with the other Service Guilds of the city were announced. In connection with this special occasion women will have charge of the church worship service on the morning of Sunday, March the ninth.

The women of the local churches in Kwangtung are conscious of the part they must play in making Christ and His Way known among human beings. They are on the march for Him.

—*Information Service,* Canton, China (March, 1947).

How One Missionary Returned to Manchuria

From the article, ''Journey to Manchuria'' in ''Other Lands'' (April 1947). Most of the missionaries for Manchuria, Scottish and Irish, left the boat at Hong Kong, but one Irish missionary and Dr. Leggate of the Scottish group went on to Shanghai to look after the heavy luggage.

. . . When they reached Shanghai they found they would be some time before they could get farther north. ''Right-o,'' said Dr. Leggate, ''I'll just visit the Red Cross and UNRRA Depots and see if they can give me any medical supplies for the hospitals in Manchuria.'' Could they? They *could*, and were willing to supply 368 cases of medicines, food, and bedding. The next job was to find a boat to take all this up to the north, and that wasn't at all easy.

After haunting the wharves and shipping offices, Dr. Leggate discovered that a landing-craft—the type of boat used to take our men and equipment across to Normandy on D-Day—was leaving in a few days for a northern port, and could take the stuff. The captain said there was no accommodation for passengers, but if Dr. Leggate didn't mind roughing it they could take him too. So one bright November day found him and his 368 cases safe aboard.

It promised to be an interesting and adventurous voyage. The boat had been previously used only on rivers and this was her first sea trip. There was no lighthouse chart and no log, the magnetic compass had a large deviation, and the gyro-compass hadn't been set. There was no wireless, and the clutch of the engine was broken, so that it either had to go at full speed or stop dead. When Dr. Leggate was settling in, one of the crew came to see if there was much water lying about his cabin as the boat leaked rather badly. The crew consisted of a Yugo-Slav captain, a Lithuanian, a Pole, a Greek, a German, two Russians, and thirty Chinese—a good foundation for a League of Nations.

It was a pretty rough four-day trip, and just as they were thankfully rounding the Shantung promontory and looking forward to getting into port, they found that the lights had failed. So they had to put to sea again till daylight came. But in spite of all the drawbacks Dr. Leggate and his precious cargo were landed safely at the port. How precious that cargo was to the hospitals in Manchuria can be imagined. Dr. Leggate had not been long in Moukden before doctors from every hospital in Manchuria were asking for a share. One of them came a journey of three days and nights by train. Most of them had been without anæsthetics for a very long time, and even little children had had to be operated on without chloroform to put them to sleep and save them pain and suffering.

But 368 cases among fourteen hospitals doesn't give nearly enough to set the hospitals on their feet. They need more medicines and bedding, more doctors, more nurses; and all need money.

New Organizations

Saskatchewan

Moose Jaw Presbyterial—Mission Band, Assiniboia. Leader, Mrs. R. W. Arksey. Mission Band (reorganized), St. Paul's Church, Moose Jaw. Leader, Miss Vera Moffat. Lily Simpson Teen-Age Group, Assiniboia. Leader, Mrs. Talbot; Sec., Miss Loraine Hodgans.

Montreal and Ottawa

Ottawa Presbyterial — Young Women's Auxiliary, Knox Church, Ottawa. Pres., Mrs. Sherwood Kennet, 120 Range Road; Sec.-Treas., Miss Marion Welsh, 1550 O'Connor Street.

Changes for Annual Report

New officers of Presbyterials whose lists were received too late to be printed in the Annual Report. Please note them in the Report when it is received.

Barrie Presbyterial—Corresponding Secretary, Mrs. W. A. Boult, 331 Maple St., Collingwood; Young Women's Secretary, Mrs. Arnold Badger, 31 Barrie Rd., Orillia; *Glad Tidings* Secretary, Mrs. Don McGuire, Elmvale.

Bruce and Owen Sound Presbyterial—President, Mrs. D. W. Bryce, R. R. 3, Paisley; Treasurer, Mrs. Wilfred Dippel, Paisley; Evening Department, Mrs. R. Duncanson, Chatsworth; Young Women's Secretary, Mrs. F. J. Barr, Chesley; Library Secretary, Mrs. Adair, Owen Sound; Life Membership Secretary, Miss Nellie Brooks, Southampton.

Glengarry Presbyterial—Recording Secretary, Mrs. H. A. Doig, Maxville; Finance Secretary, Mrs. Colin J. Campbell, Vankleek Hill; Home Helpers Secretary, Mrs. E. L. McNaughton, R. R., Lancaster; Literature and Exchange Secretary, Mrs. Wilbert Brown, R. R. 2, Cornwall. Without portfolio: Mrs. C. G. Markell, R. R., Wales; Mrs. M. N. McDonald, Avonmore; Mrs. J. J. McLennan, Avonmore.

Maitland Presbyterial—Evening Department, Mrs. D. B. Cram, Teeswater; Home Helpers Secretary, Mrs. Harold Speers, R. R. 3, Brussels; Literature and Library Secretary, Mrs. George Day, Wingham.

Saugeen Presbyterial—President, Mrs. Frank Hopkins, R. R. 2, Holstein; Evening Department, Mrs. Gordon Coutts, Conn; Children's Secretary, Miss Dorothy Harbottle, Conn; Library Secretary, Mrs. Elgin Wilton, R. R. 3, Durham; Welcome and Welfare Secretary, Mrs. Boyd Campbell, Moorefield; Literature and *Glad Tidings* Secretary, Mrs. W. D. Coutts, Conn.

In the Work of the Bible Society

"IT is at least remarkable . . . that the Bible is to-day the only Book, in whole or in part, speaking more than a thousand languages of the inhabitants of the earth." According to the last report of the British and Foreign Bible Society, in which this statement of Robert Kilgour's is quoted, there are versions of the Scriptures in 1,068 languages and dialects. Three new languages were added during the year.

From many countries had come stories of how the circulation of the Bible had been continued during the war. One of the most interesting of these is from Czechoslovakia where work was carried on in secret. "For some time after the outbreak of war the depot was undisturbed, but it was not long before trouble started. Not wishing openly to close down the work, the Nazis sought to hinder it in every way, and our superintendent was called several times to the Gestapo office for interrogation. 'Not till 1943 was the work prohibited and the depot closed; but even then no Bibles were seized, for the staff had been warned and had transferred them elsewhere.' . . .

". . . With great courage and skill Mr. —— and other employees proceeded to build up the work 'underground'. They found printers willing to go on printing the Bible in spite of the dangers. By hook or by crook the paper and other materials were obtained and, in this connection, we learn that 'even cloth which had been reserved for the binding of Nazi books was used for the binding of Bibles, and the man who had been specially appointed book-binder to the S.S. General Karl Hermann Frank bound Bibles under the noses of the Nazis!' . . .

"Altogether during the war 393,000 copies of the Scriptures were printed—95,700 Bibles, 47,300 New Testaments and 250,000 single Gospels and Psalms. . . .

"Although the colporteurs were detailed to work in munition factories they managed to evade this order, and several of them coolly continued to sell Bibles without any authorization from the Nazis. Two of them worked in the area where the Germans had their war factories, and another continued the whole time to sell Scriptures in the streets of Prague until illness brought his life to an end after twenty-three years of faithful service. . . .

"The average annual circulation of the five years before the war was 46,690, while during the war years the average was 62,900. In other words, many more copies of the Holy Scriptures were circulated than in times of peace—a claim which no other country can make. Behind these figures is a story of heroism not often equalled in the long annals of our Society."

LITERATURE PAGE

Miss Louise A. Reith

Studies for 1947 - 48

THE time has come to look forward into the study year of 1947-48. Across the whole continent of North America church groups are going to think in terms of the great theme of ''World Evangelism''. The ''supreme objective'' of a consideration of this subject is that ''every Christian'' and ''every group of Christians'' may be given a ''new and compelling sense of mission'' because as Christians we believe that ''Only the love of God who gave His only Son for the redeeming of all mankind can heal such a broken world; only in full commitment to all that the cross of Christ stands for is there an adequate basis for the ministry of human need''.

As the various denominations think of this theme of ''World Evangelism'' each will think of the Message which has been entrusted to the Church to make known and of the parts of the world to which it is the responsibility of their own particular denomination to carry that Message.

Children's groups of The Presbyterian Church in Canada will join with other children on this continent in learning how the Bible went to the various countries of the world; the story of how it was translated into many languages; and what the Book has meant to those who have learned to read and understand its Message.

Presbyterian girls' groups will gain from their study glimpses of Christian work around the world, with specific reference to the work of their own Church in Canada and overseas.

Women's Missionary Society Auxiliaries will think of the meaning of the Great Commission for us to-day; of the foundations which have been laid in Canada and overseas by home and overseas missionaries of The Presbyterian Church in Canada; of the fields and work for which our Church is responsible at home and abroad; and of the future opportunities and problems which must be faced.

It is hoped that all study packets will be ready in the early autumn. Many books will be available to supplement the study material. Watch this page and the Book List on the inside of the back cover of *The Glad Tidings* for further information. Plan to take the suggested studies in your groups and to build up libraries of missionary books that may be passed around among those who attend the meetings and the Home Helpers, that knowledge of the work of the Christian Church throughout the world may be increased.

AUXILIARIES

Mrs. W. A. McLennan and Miss E. L. McClelland

''Family Night''

''FAMILY Night'' is, as the name implies, the time when the members of the various Women's Missionary Society groups should be gathered with their friends to enjoy an evening together—a time when those who are interested in missions may receive new inspiration and when others may become interested.

Various types of programmes have been suggested. Perhaps a missionary is visiting in your area. This would be a splendid opportunity to sponsor a ''Family Night''. A short programme may be planned with members of the several groups participating. Or one of our interesting sets of slides may be shown. Previous to the showing of the slides there would be an opportunity to have a short programme. The missionary with stories from her experience would be able to give everyone an interesting picture of the field on which she was working. Occasionally a missionary has costumes such as are worn by the people of the country in which she works.

Then on ''Family Night'' there is a splendid opportunity for each group to help plan and arrange an exhibit. An exhibit may be made colourful by displaying interesting posters made by the younger groups. Some periodicals contain a wealth of pictures depicting the life of people in other lands. These might be arranged in such a way that they would tell a complete story. Often people have curios in their homes from other lands and these would also add greatly to the exhibit. An exhibit of products from other lands would help all to realize how dependent we are on other peoples for our so-called necessities of life.

Another suggestion is that on ''Family Night'' there may be a congregational supper. Each table could be decorated with decorations representing one of the mission fields on which we have missionaries working—China, Formosa, British Guiana, India, as well as Canada. At each table there could be a member of the girls' group dressed in a costume of the people of the country represented. These girls in their varying costumes might sing during the programme some hymn such as ''In Christ there is no East or West''. One person at each table could give a four- or five-minute talk about the field. In these talks a great deal of valuable information could be given regarding the work, information which could be procured from *The Glad Tidings* and *The Presbyterian Record.*

The evening's programme might be concluded with a service of worship in which representatives from the different groups might have a share.

—*Frieda E. Matthews.*

YOUNG WOMEN

Mrs. C. N. Johnston, *Secretary*

FROM Western Canada, where she has spent the past six months, your Travelling Secretary sends greetings to our Young Women's groups. Many groups have been visited, both young and old, and other young women have been contacted, with the hope (several times fulfilled) of forming a new group. Most of our young women are ready and willing to work, and they are all anxious to *do* something. Some of the groups that have organized as affiliated groups have decided that they will do what they can to help in the younger groups in their churches, by helping to prepare material for the children's groups or Sunday School classes, even though they themselves may not be able to give active leadership. One young woman said when projects for their group were being discussed, "Let us take over the Christmas concert. The teachers have enough to do without that." Most of the affiliated groups have decided that a certain percentage of their funds will be set aside each year for the work of the Church beyond their own congregation. The amount was determined for the most part by how much their own local church needed their help. In many cases there are not enough young women in a congregation for more than one group, and that group has interest both in its own congregation and in the work of missions.

In some places where the congregations are small the young women do not have a separate group, all meet together in the Auxiliary. In one case where there were two groups (Young Women's and Senior), both small, they decided to combine. After the first meeting together they were not quite sure whether it was going to work out. The second meeting they decided was a bit better, and the third meeting they thought better than any they had been having in their separate groups.

Many groups have to work without benefit of camps, conferences or rallies, since very often the distance between groups is too great to make these feasible. The members of one small group which was a long distance from any other group were seeking to add to their number by having two very special meetings every year—and every young woman in the congregation was sent a written invitation.

To see our Church at work in different parts of Canada is indeed a privilege, to see that the younger women are taking their place in the life and work of the Church, both in their own congregations and in other parts of the world, has been a source of encouragement and strength that your secretary would seek to pass on to you.

—*Helen N. Scott.*

GIRLS and LEADERS

Mrs. Harold Keefer, *Secretary*

(Since our girls' groups were studying India during the 1946-47 term their missionary contributions for 1947 go toward work in India. The specific project that was chosen is the sending of $1,500 toward the medical work being done by Miss Bessie MacMurchy, Reg.N., on the Bhil Field. Because many girls met Miss MacMurchy during her recent furlough in Canada they will be interested in the following extracts from letters received from her since she returned to India in January. —*Margaret Webster.*)

— One of my first tasks on returning to India was to go with Dr. Quinn to a clinic at Mendha. Perhaps you can picture us in an old airy jeep, with the doctor and two Indian women in the front and a student nurse and me in the back, a fair-sized tin medicine box, a wooden box with medicine, and several smaller articles piled around us. On the way to Mendha we stopped twice to treat lepers. At Mendha itself seven lepers were treated and a dozen or more people treated for other ailments. I had not realized there were lepers scattered through the Bhil country to the extent there must be if in that one area thirteen attend the weekly clinics. The doctor cared for all on the verandah of the small hospital there after a preaching service. Bhili hymns were sung and two men preached. Some of the Mendha Christians joined our group and were a help in the singing. I enjoyed meeting old friends again. As I watched the expressions on their faces I thought, How interesting movies would be! One woman hid her face so carefully but missed nothing that was going on as she peeked from under the shawl that hid her face.

— It is good to be back at work again in the hospital. Each nurse had a big smile and a bright ''Good Morning'' when I appeared on duty. There were some new faces among the nurses, of course, as two classes of students have come in during my absence on furlough. There are over sixty patients in the hospital at the moment, some of whom are quite ill. Hard as it is to leave Canada, I realize that this is the place I should be. One sees such need here. As I watch the nurses, I am impressed with the work that has been accomplished in training them. The wards look tidy and the patients well cared for. The nurses are far from the efficient people one sees in the hospitals at home, but they do wonderfully well considering the homes from which they have come. Of course, there is a long way to go yet before bedside care is what it should be.

— This afternoon I was kept very busy. The first job was to help several nurses fix up a woman patient. The first- and second-year girls were in class. I watched a third-year nurse prepare a "hypo" and inspected a tray she had prepared for a stomach wash. Doing a dressing on a badly infected leg was the next job. Then some new patients had to be admitted. There was a 45-minute class in nursing with first-year students. In the off moments I had an interview with the doctor, with three staff nurses, and looked over the patients' charts. We had quite a time getting beds for all our patients, but there is only one left lying on a mattress on the floor.

Several of our patients are quite sick. One woman has a temperature of 105.6 this evening and several other patients are about 103. One woman has a horrible leg, which has been sore for about five months. Such a pitiful-looking creature she is! Her relatives said that they had had all sorts of Barwa (witch doctor) treatment. It will be good to see how she will improve here. Last night a baby died in the hospital and I was very sad about it—such a bonny child of seven months that had some obscure sort of fever. The mother was heartbroken. One woman who came in yesterday with a dreadful throat condition as a result of witch doctor treatment has responded well to penicillin. Yesterday her tongue was so thick she couldn't talk; to-day she smiled at me and said a few words.

What a great deal of suffering there is in this part of the world! My heart is full of compassion for so many of the people, and it is lovely to see them get better. Two or three former patients who have been here with relatives have greeted me with wide smiles. As you can imagine, it gives me a warm feeling. Do pray that God will give us grace for the work here. There is such need.

"The goodwill among people which is achieved merely by disregarding those things of which we cannot approve is superficial and must break down."

CHILDREN'S DEPARTMENT

Mrs. W. N. Ferguson, *Secretary*

Miss Bessie M. MacMurchy tells about a little Indian girl in the hospital at Jobat where she is a missionary nurse.

JAIWANTI is nine or ten years old. During the first years of her life she lived with her father, Ram Singh, her mother, who was called Chuni Bai, and two brothers, Harun (Hindi for Aaron) and Jalal Masih, in a small one-room house; part of the room was screened off with a woven bamboo mat for the kitchen. A few years later a little sister was born. Jaiwanti's father and mother were not very industrious, so the family usually had the barest of necessities and the children's clothes were often ragged. Once several years ago when we were having the hospital mattresses re-covered, some of the old covers that still had enough good material at the sides to make little shirts and dresses for children were given to some of the poorer women. Chuni Bai was given one, but she didn't use hers as we intended. On Sunday morning when the children came for candy after church she was with them, and she was wearing the old mattress cover over her head for a head covering! It surely looked queer, but Chuni Bai didn't worry about that. Sometimes she gave the family a dry grain called *chana* rather than be bothered to cook them the thin round bread which is the ordinary food of most of the people. In spite of the odd ways of their mother and father, however, the children always seemed quite happy.

Miss MacMurchy

Occasionally the father or mother or one of the children would become ill and have to come to the hospital. Chuni Bai did not like this very much, because she said they had to be too clean in the hospital. Her last trip to the hospital was a sad one for all the family. One night while lying on the floor asleep she was bitten by a snake. Help was summoned, but the snake poison was too powerful and she died in a short time.

As the father could not look after the children, they were sent to Amkhut, where Harun, Jaiwanti, and Jalal Masih lived in the hostels and attended the school. The baby, Lilawanti, was taken to the Babies' Home (the Abey Children's Home) and is being cared for there.

Because of the lack of proper care and food at home none of the children are healthy. A few weeks ago little Jaiwanti was brought to the hospital because of trouble in her back. She had been in with the same trouble before, and we knew that her spine was tubercular. It seemed to improve for a time but it is worse now. She has been put in a cast and has to lie there all the time, but she is usually very cheerful and content. We have given her a few articles to amuse her, such as small scrapbooks, picture cards, stuffed toys, pieces of bright ribbon for her hair, and some bright beads. All of these things came in parcels from Canada. One day recently I was amused to see her tying her stuffed dog to the head of her bed—perhaps it was being punished. The nurses teach her Bible verses, which she repeats for them when she has learned them. She knows a lot of hymns, too, and I often hear her singing to herself.

When the children came home from Amkhut for the holidays, Jaiwanti felt sad for a few days. I think it made her sad to see them playing around when she had to lie so still. However, she has apparently got over it, for she looks happy again.

Jaiwanti is rather a pretty little girl. She is not clever, but she has got along in school well enough to be able to read slowly. There is really nothing outstanding about her, but I often think as I see her in her bed that she is an example to some of us older people and to those who are perfectly well. If we could be cheerful when trouble and hardship comes, how much better it would be for us and those around us! I think it would be harder for Jaiwanti if she didn't know the hymns she sings and had nothing to amuse her. So children in Canada can think of this little girl and other children like her who are being helped because of their interest.

. . . You who have eyes, and yet cannot see
Beauty and loveliness in common things:
Across the hills the morning light that brings
A lilt to every wind-sung melody;
The flash of whiteness of a sea wave's crest;
The peace and stillness of the twilight hours,
And all the wonderment of tiny flowers;
The pulsing gold against a lark's warm breast;
You who are blind, awake, and lift your eyes
To see the loveliness of dawn-starred skies!
—From *Vision* by Catherine Parmenter.

THROUGH THE SOCIETY

BRITISH COLUMBIA

Mrs. W. Barlow, 149 W. 5th St.,
North Vancouver, Press Secretary

WESTMINSTER Presbyterial — At the Mission Band Rally, held on April 7th in Fairview Church, Vancouver, 103 children were present, as well as many adults. Mrs. Ivan Le Huquet had charge of the games and relays. The Chinese Mission Band members led in the devotions. Miss Burdick, the guest speaker, gave an address on Formosa. The Robertson Mission Band received the banner for perfect attendance.

At the Thank-offering meeting of Robertson Auxiliary, Vancouver, Mrs. Isabel Bynoe gave a talk on the history of the African negro, referring to the growth of racial prejudice throughout the world. At the Mount Pleasant Auxiliary's Thank-offering meeting an elder, Mr. Wm. Mearns, who is budget convener, presided, and another elder conducted the devotions. The Rev. Grant Hollingworth was the speaker, his subject being, ''Divine Compulsion''. The peace of the world, he said, waits for Christian leadership. We owe to the past a great debt of gratitude and a greater debt to God for undeserved mercies. At the St. Stephen's Auxiliary meeting in North Vancouver on April 24th Mrs. W. J. Murdoch gave an excellent report of the Synodical meeting, which was enjoyed and appreciated by her interested audience. Also taking part in the programme were representatives of the Board of Session, Managers, Young Women, and Sunday School. The Rev. H. A. Berlis commented on the progress made by the women through the years.

The closing exercises of the Robertson Mission Band were well attended by members of the senior Auxiliary, whose president, Mrs. W. J. Murdoch, conveyed greetings. The Young Women's Auxiliary presented Beverley Blakely and Jessie McBeth with autograph books to be used for missionaries only.

The Young Women's Auxiliary of Robertson Church held a ''mother-and-daughter evening'', at which lantern slides showing a tour of India were given. Mrs. Beatrice McIntyre and her mother, Mrs. A. Rollo, were honoured by the members.

ALBERTA

Mrs. A. A. MacGregor, 9824 103rd St.,
Edmonton, Press Secretary

RED Deer Presbyterial Society—The spring meeting of the Presbyterial Executive was held in Knox Church, Red Deer. Mrs. E. McMahon reported on the Synodical meeting, telling of the interest and enthusiasm of those present and the splendid discussions in which all Auxiliary members joined freely. Many problems and misunderstandings were cleared away. The reports given by the secretaries were encouraging; especially had there been progress in the work in Mission Bands and Sunday School.

The Penhold Auxiliary members were privileged to hear Mr. L. De Groot speak on the subject ''Why I wish to be a missionary''. A question period followed, and all present gained much information on the missionary work of our Church.

SASKATCHEWAN

MRS. JAY WATSON, BOX 1056,
WEYBURN, PRESS SECRETARY

MOOSE Jaw Presbyterial — Miss Helen Scott, Young Women's Travelling Secretary, addressed a Young Women's Rally in Knox Church, Weyburn, on the evening of May 19th, giving an over-all picture of the work of the Church and speaking of the opportunities and joys to be found in a life of Christian service. Stoughton members were welcome guests and shared in the privilege of hearing Miss Scott's message. Miss Edith Anderson, graduate deaconess, conducted the devotional period, and Mrs. H. E. Mitchell, Auxiliary President, spoke of the happiness of all Knox Church members in having her help in the Church's work at this time, and their pride in having one more trained worker representing the congregation in the missionary work of our Church. Mrs. James Sherrick, Presbyterial President, brought the meeting up to date on the work of Miss Mary Sherrick in India and the Indian situation generally. A short period of questions and discussion after Miss Scott's address was followed by a social hour.

Regina Presbyterial — ''World War No. 2 was a blessing to the Australian aborigines, in that army pay, food, hygiene and clothing improved their status in general,'' said Mrs. G. O. Tease, when addressing the combined Auxiliaries of the Presbyterian churches in Regina at the Easter Thank-offering meeting in First Church. Mrs. Tease, speaking on mission work among the Australian aborigines, said that there, as in India, tribes are learning to live together peaceably, separating only for the purpose of holding tribal ceremonies. Especially in the north is work among the aborigines carried on by the Presbyterian and other Churches. The Government is gradually improving conditions under which the aborigines live. Many of them become skilful stockmen, boat builders and mechanics, and two are outstanding painters. To-day there are only 52,000 full-blooded aborigines in Australia, and their numbers are decreasing.

Saskatoon Presbyterial—On May 8th the Coleville Auxiliary had the pleasure of organizing a new Auxiliary in the Ear Hill district. All the Coleville members met at the home of Mrs. Inkster, where a small group of ladies were gathered for the purpose of becoming an Auxiliary.

In speaking on the subject ''Christian Education in India'' at the May meeting of St. Andrew's Auxiliary, Saskatoon, Mrs. J. Brand stated that in educational institutions maintained by missions in India Bible teaching is always part of the curriculum. She gave a brief summary of the work that the Presbyterian Church is doing in the training of Indian youth for Christian leadership.

The May meeting of the Parkview Auxiliary was their annual Home Helpers meeting. On behalf of both active and Home Helper members a gift was presented to Mrs. A. E. Flavelle, for many years an active worker in Parkview, who was leaving shortly for Sault Ste. Marie. She will be greatly missed.

MANITOBA

MRS. JAMES GIBB, 308 SOUTH MARKS ST.,
FORT WILLIAM, ONT., PRESS SECRETARY

SUPERIOR Presbyterial—At a meeting held at the home of Mrs. R. Wallace of Port Arthur, on May 4th the Executive of the Manitoba Synodical Society expressed appreciation of the appointment of Miss Ruby Walker as regional worker for Manitoba. The Rev. J. A. McMahon of First Church conducted the devotional service.

Instead of the usual spring Thankoffering meeting of the Afternoon and Evening Auxiliaries of First Church, Port Arthur, there was the service held by the Presbytery to designate Miss Margaret McKenzie as a deaconess of our Church (See page 288).

HAMILTON and LONDON

MRS. C. H. MCDOUGALL, BOX 395,
STRATHROY, PRESS SECRETARY

CHATHAM—Representatives of 75 churches in Windsor attended the International tea arranged by the three Auxiliaries of St. Andrew's Church. Judge Albert Gordon, chairman, introduced a truly international programme given by members of different creeds, races and nationalities. Dr. Paulin urged all to work together for the advancement of the Church, the country and the world.

Wallaceburg, Leamington and Amherstburg heard Miss Marion Williamson tell of non-Christians in India whose great fears can be driven out only by faith in God; she showed coloured pictures of her work in India. Duart ladies heard Mrs. Alfred Stone, missionary, tell of Japanese Christians still meeting together although many churches had been destroyed or removed. . . . ''Christian stewardship demands knowledge of and dedication to God, not only of our prayers and offerings but ourselves,'' said Mrs. Donald McLaren, Presbyterial President, when speaking to the Chatham Auxiliary.

Huron—The children of the MacGillivray Mission Band, Goderich, were enthralled by curios, costumes and lantern pictures shown by Miss C. MacGowan, social worker in Huron, when she told of visiting Calvary, Gethsemane and Bethany when she was in Palestine. The attendance at the Goderich Senior Auxiliary meetings has greatly increased since they have been meeting in the homes.

London—At Elmwood Ave. Church, London, 230 were present when Miss Williamson showed slides and spoke of conditions in India and the results of the spread of Christianity in the Bhil country. ''The outcome of our work will depend on the Indian people themselves, not on the missionaries,'' she said. Six other meetings in the Presbyterial were addressed by Miss Williamson.

Paris—''The Church reaches out,'' was the theme of the annual open meeting of the Helen Young Auxiliary of Paris. Five girls spoke of how it reaches out ''to heal'', ''to educate'', ''to enlist'', ''to interpret'', and ''to serve'', and four girls representing India, China, British Guiana and our Canadian West replied. The messages were very inspiring, and a beautiful poster illustrated the reaching out of the Christian Church to heal through our hospitals, to educate through our schools, to enlist through our colleges, to interpret through our Christian literature, to serve through our supplies and our givings. The devotional topic was ''Patriotism and World Brotherhood''.

Sarnia—Knox Auxiliary, Centre Road, organized 50 years ago by Mrs. MacTavish of Parkhill, with Mrs. MacKinnon as president, Mrs. Annie MacDonald Delancey, secretary, and Miss Bella MacIntosh, treasurer, celebrated their Golden Jubilee at a special meeting. Two of the seven charter members were present, Miss Margaret McLeish, Centre Road, and Mrs. Brand of Forest. Mrs. Cox presided and Mrs. McEwen, bringing Presbyterial greetings, spoke on ''Our

Heritage''. ''Are we holding the torch as high, is it burning as bright as when the pioneers started this work?'' she asked. Miss Betsy McLeish, 94 years young, cut the birthday cake. The history read by Mrs. Anderson told of steadfast devotion—''Stormy days, muddy roads, deep snow, still they walked the miles to the meetings.'' Greetings from former presidents and friends were read.

Guests from Sarnia, Petrolia, Wyoming, Watford, Beechwood, West Adelaide, Centre Road, North Caradoc joined with St. Andrew's Auxiliary, Strathroy, in marking its 60th anniversary. Mrs. Elmer Gast, who presided, read words of welcome used 57 years before when the Presbyterial first met in Strathroy. Mrs. Elliott of Ailsa Craig spoke on the importance of prayer. Greetings from Synodical, Presbyterial, and Auxiliaries of the churches in Strathroy were received.

The ''family complete'' was present at the Easter meeting of Paterson Memorial Auxiliary, Sarnia. Work done and studies used by children's and girls' groups were explained by their leaders. Three life membership certificates were presented.

To the Mooretown Auxiliary Mrs. Ralph Sadleir of Courtright spoke on ''Four Gardens''—Eden, Naboth's, Gethsemane, and the Garden of the Empty Tomb.

TORONTO and KINGSTON

MRS. ERIC LARSEN,
BOX 262, MARKHAM, PRESS SECRETARY

ALGOMA — About 250 members of Westminster Church, Sault Ste. Marie, and friends were present at the Easter Thank-offering meeting of the Rosalind Goforth Young Women's Auxiliary to hear the Rev. Joseph and Mrs. Muchan of Jhansi, India. The former gave an address on ''Successful Christian Living'', then showed coloured slides and moving pictures of life on the Jhansi field, Mrs. Muchan explaining them. Wearing a beautiful rose and silver *sari*, Mrs. Muchan described the costumes worn by four others, representing Indians of different races. Present, too, were Mrs. John Chow, Miss Hazel Chow and Miss Dorothy Smart, all in Chinese dress. Members of the Grace Stone Evening Auxiliary and the Mission Band took part in the programme. In the social hour after the meeting all had an opportunity to see Chinese, Indian and Canadian Indian exhibits.

Barrie—Sixty successful years were marked by the Presbyterial Society on May 13th, when more than 400 women gathered in the Orillia Church to recall happy memories, make new friendships, and rededicate themselves, with strengthened faith and renewed zeal, to help ''win the world for Christ''. Mrs. J. G. Inkster, president of our Women's Missionary Society, reminded the women that they were partners in a great enterprise for the service of God. She referred to the wonderful work being done by Christian camps, and stressed the need for more camps, stressed, too, the urgent need for more workers both at home and abroad. The Rev. A. C. Stewart, Midland, expressed the Presbytery's appreciation of the splendid work being done by the Women's Missionary Society, and especially by the deaconesses in outlying sections. Mrs. W. Hall, Toronto, president of the Synodical Society, congratulated the Presbyterial and impressed on members the urgency of the missionary task, and our great responsibility.

The highlight of the afternoon was a beautiful and inspiring historical pageant, ''Gems of Memory'', written by Mrs. N. Post of Orillia to depict the Presbyterial's work through the 60 years, and presented by members of the different Auxiliaries, directed by Mrs. McNabb and Miss Beaton, Orillia. It included a Service of Remembrance, the presentation of Honorary Membership certificates to Mrs. M. H. Braden, Orillia, and Mrs. George Leslie, Barrie, the installation of the new officers, and a candle-lighting service. During the social hour following, roses were presented to Mrs. J. McL. Stevenson, an Honorary President and the only living charter member. Over 90 years of age, she still attends the meetings.

At the Orillia Auxiliary's Thank-offering meeting Mrs. N. R. D. Sinclair of Allandale gave an inspiring address, on the theme ''Prepare ye the way of the Lord, make straight in the desert a highway for our God.'' The Church to-day is too much inclined to be merely a social club, she said, people forgetting that its primary work is to proclaim the Gospel; from the oldest to the youngest, all should be missionary-minded.

Kingston — St. Andrew's Auxiliary, Gananoque, celebrated its 70th anniversary in May. Mrs. D. L. Fleming, Presbyterial President, paid tribute to the Auxiliary. Mrs. George Darling read Auxiliary minutes from 1877 up to the present. The Rev. C. E. Kidd, minister of St. Andrew's and Moderator of Presbytery, brought greetings. Mrs. D. Bain, the oldest member, for nearly 40 years an officer and since 1942 an honorary one, presented the youngest member, Mrs. Fred Lindsay, a ''fourth generation member'', with a Life Membership certificate.

The Senior Auxiliary of St. Andrew's, Kingston, had a supper meeting on May 21st, to affiliate the new C.G.I.T. group. Mrs. D. L. Fleming conducted the service of affiliation and the candle-lighting service, assisted by the Auxiliary president, Mrs. C. A. Smart. Members of other groups had been invited, and there was a record attendance on a stormy night.

Pittsburg and Sand Hill had the privilege of hearing Mr. Baburam, Principal of the largest school under the Presbyterian Church in British Guiana, with 1,000 pupils. A group came from Kingston to hear him.

MONTREAL and OTTAWA

MRS. J. R. HILL, 250 COOPER STREET,
OTTAWA, PRESS SECRETARY

LANARK and Renfrew—At the Easter Thank-offering meeting of Westminster Afternoon Auxiliary of Smith's Falls, Miss Mary Nichol, who having been appointed to work in India is to be designated in Westminster Church in July, was made a Life Member of the Society. The Rev. J. Logan-Vencta, O.B.E., of Ottawa, gave an address on ''The Church in a Changing World''.

Montreal — The Presbyterial Sub-Executive held an open meeting in Melville Church on April 24th, to which out-of-town ministers and their wives were invited. Delegates to the Synodical meeting in Ottawa gave brief, bright reports of that meeting. Thus the information was spread throughout the Presbyterial. At a later meeting Miss Dorothy Coles was elected Presbyterial Life Membership Secretary.

Montreal—Kensington Senior Auxiliary, Montreal, celebrated their silver anniversary at a ''Family Night'', at which every church organization was represented. The president, Mrs. R. D.

Smith, referred to Kensington members and former members who had served or are serving as missionaries or on Council, Provincial and Presbyterial Executives. Miss Margaret Rowat, Presbyterial President, led in the devotional exercises. Mrs. Howard Fraser told the story of the years, and the minutes of the organization and first monthly meetings were read by Mrs. J. Simpson, the first secretary and still a member, whose daughter, Mrs. D. Schmidl, is president of the Evening Auxiliary. The special speaker was their own Miss Kennedy. If groups of women all over the world meet as they do in their Auxiliary, she said, ''there must be an incentive, and that incentive is God.'' In the name of Christ they work together for the good of others. To show that it did make a difference she told of some results of missionary work as she had seen them, the growth of the Christian Church on the Bhil field, the missionary hospital at Jobat, Indian men trained to lead, as pastors, teachers, doctors, and women as nurses and Biblewomen, in many cases, these being the children of the first Bhils won by Dr. Buchanan. A presentation was made to Miss Kennedy, on behalf of the Senior and Evening Auxiliaries. The evening will long be remembered, its message in word and song, the challenge of past workers, inspiration to greater service by Miss Kennedy's message, the feeling of being part of a great organization whose motto is ''The World for Christ''.

Ottawa—Members from Aylmer, Fort Coulonge, Gloucester, Westminster, Vernon and Ottawa Auxiliaries attended the first Presbyterial meeting since the Synodical meeting. Echoes of that meeting were given, the consensus of opinion being that it had been most successful. A minute's silence was observed, in tribute to the memory of Mrs. A. E. Phillips, for many years their beloved treasurer. Tentative plans were made to celebrate the Presbyterial's Diamond Jubilee in the fall.

The newly organized St. Stephen's Auxiliary held its first meeting at the home of Mrs. McLatchie, with 17 present. Mrs. J. A. Campbell introduced the study book *Towards A Christian India* and Mrs. J. C. Nelson reviewed *The Glad Tidings*. It was announced that 22 had subscribed to *The Glad Tidings.*

The Junior Young Women's Auxiliary of Erskine Church was organized on May 5th. Miss Isabel Hill, who installed the officers, underlined the giving of thought in missionary work and the importance of a clear understanding of its implications and purpose. Miss Mary Arnott was elected president.

The Knox C.G.I.T. recently held its re-affiliation service, the superintendent, Miss Edna Kee, conducting the service, with Nancy Hedderwick, Ruth Stewart, Geraldine Forman assisting. Mrs. Walter Sherwood of Knox Auxiliary welcomed the girls into the Women's Missionary Society family and Miss Isabel Hill, Presbyterial Secretary, spoke briefly.

Gloucester Auxiliary welcomed the Golden Mission Band of Erskine Church, Ottawa, when under the leadership of Mrs. Robert Good the members presented a colourful pageant, giving in an attractive way much missionary information.

Mrs. C. Prem Nath Dass, M.A., and Mrs. R. B. Manikam, M.A., two distinguished visitors from India, addressed a women's meeting in Chalmers Church, Ottawa, under the Inter-Church Committee. They told of the benefits received by women in India through the Christian message brought by missionaries.

TREASURER'S STATEMENT

May 31st, 1947

RECEIPTS:	
Life Membership Pins	$ 20.52
Knox Church Bible School, Toronto, ‘‘Mrs. Mackay, Formosa’’	100.00
Mrs. Barbara Dean, ‘‘Life Membership for Mrs. Edward Blair’’	25.00
Payment on Rocky Mountain House Hospital Account	150.00
Y.W.A. Daughters of Erskine, Dundalk, ‘‘St. Margaret's Girls' Centre’’	6.26
Birtle Indian School, Government Grant	2,852.40
Cecilia Jeffrey Indian School, Government Grant	3,105.32
Transferred from Overseas Fund	2,196.42
Income Tax Received	462.10
SYNODICAL SOCIETIES	
Toronto and Kingston	5,800.00
Montreal and Ottawa	2,490.00
Hamilton and London	4,500.00
Hamilton and London, Supplies	46.00
Manitoba	440.47
Saskatchewan	400.00
	$22,594.49

DISBURSEMENTS:	
Weirdale Nursing Home	$ 10.00
Chinese in Canada	876.27
Indian Schools:	
Birtle	158.32
Birtle, Government Grant	1,954.49
Cecilia Jeffrey	162.49
Cecilia Jeffrey, Government Grant	2,706.56
Mistawasis	45.00
Deaconesses	1,636.94
Children's Centres, Vancouver and Montreal	381.95
St. Margaret's Girls' Centre	305.23
Supplies	284.01
China	30.00
Formosa	754.00
British Guiana	60.00
Jhansi Field, India	200.00
Bhil Field, India	475.00
Deputation	595.88
Exchange	35.11
Publications	591.80
Administration	1,104.44
Grants	50.00
Organization	601.66
Christian Literature	105.00
Rehabilitation Committee	76.00
Missionaries' Expenses	34.68
Insurance and Taxes	243.91
Income Tax Paid	461.70
Income Tax, Rocky Mountain House Hospital	33.50
	$13,973.94

RESERVE FUNDS:

RECEIPTS:

Pension Fund—	
Interest	$ 182.25
Sustaining Fund—	
Interest	22.50
Legacy Fund—	
Estate of Miss Christina C. Niven, Toronto	6,000.00
Estate of Miss Estelle Florence St. John, Kingston	200.47
The Grant Memorial through Scott Auxiliary, St. John's Church, Toronto, ‘‘Equipment for Station Wagon’’	318.55
Amy E. Tupper Memorial through St. John's Church Auxiliary, Toronto, ‘‘Light Ambulance’’	350.00

Peace Thanksgiving Fund—	
Mrs. Norman Willard, Eyebrow, Saskatchewan, "Education of Student in India"	100.00
Interest	24.00
Special Fund—	
Sale of Car	1,000.00
Interest	22.50
	$8,220.27

DISBURSEMENTS:

Legacy Fund—	
Sylvan Lake Camp	$1,000.00
Nurses' Department, Mackay Memorial Hospital	573.14
Repairs and Equipment, Tamsui Girls' School	2,000,00
Tyal Bible School	758.00
Car for Formosa	1,461.00
Overseas Fund—	
Tamsui Girls' School	500.00
Taipeh Girls' School	350.00
Work in Formosa	898.86
	$7,541.00

(Mrs. Daniel) Helen M. Strachan, *Treasurer.*

From a Hospital Bed

O Lord, You know he needs me so
To keep things going right,
To have his black suit pressed and brushed,
His Sunday collars white;
But, Lord, I'm many miles away
And lying here in bed—
Won't You just take my place, dear Lord,
And care for him instead?

O Lord, You know how he forgets
So many little things—
Just where it is he's asked to tea,
Or who it is that sings,
Or when the train is due to leave,
Or whom he ought to see—
I always thought of things like that—
Remind him, Lord, for me.

You know Lord, if his feet get wet
How easily he chills;
Help him to wear his rubbers, Lord,
And not forget his pills.
And when he sits at work at night
In Sunday's sermons deep,
Remind him, Lord, to go to bed—
You know he needs his sleep.

O Lord, You know he needs me so—
He's always had me there
To laugh and love and look ahead
And quietly prepare.
But now that he is all alone
And I lie here in bed,
Lord, till You raise me up again,
You care for him instead.

—E. Margaret Clarkson.

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Vol. XXIII SEPTEMBER 1947 No. 9

THE GLAD TIDINGS

Ranipur School, Jhansi Field

The Women's Missionary Society
of the
Presbyterian Church in Canada
Toronto 1

Women's Missionary Society, W.D.

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The Glad Tidings

Vol. XXIII TORONTO, SEPTEMBER 1947 No. 9

EDITORIAL

The Council of the Women's Missionary Society, Western Division, will meet in Calvin Church, Toronto, September 29th to October 3rd.

Miss Isabel Scott, after six years' service as a deaconess in Victoria, is beginning new work in Saskatoon at the first of September as secretary to the Rev. J. A. Munro, Western Superintendent of Missions. For the past year Miss Scott had been granted leave of absence by our Society, that she might give her full time to the work of St. Andrew's Church, Victoria; till then she had given half-time to that church and half-time to other work under the Presbytery. The Women's Missionary Society will continue to pay Miss Scott's salary, glad to be able to make this contribution to the Church's missionary work in the West.

Miss Isabel McConnell of the Jobat Hospital, who spent the first three months of her furlough in Ireland, reached Canada early in August.

Miss Lily Macarthur, Children's Work Secretary, and Miss Helen Scott, Young Women's Travelling Secretary, have returned from the West where they had been working since the beginning of the year; latterly they were both at summer camps. Miss Scott came back at the end of July, and Miss Macarthur was to be in Toronto about the third week in August.

Although the Society's Annual Report was unfortunately delayed, it went out in August and, it is hoped, will now have reached the branches. (See July-August *Glad Tidings*, page 266.) Again members are asked to note that the lists of Synodical officers for Hamilton and London, Toronto and Kingston, and Montreal and Ottawa are at the end of the report, pages 179, 180. Besides the corrections made in the report before it was issued, we would call attention to the following:

Page 71—The line under The Young Women's Department report should have been omitted—it belonged to the 1945 report.

Page 151—Toronto Presbyterial—Mrs. Curr's address is 35 Holland *Park* Avenue.

Page 178—Saskatoon, Dr. James Robertson—The last address should be
904 Ave. G North.

Correction—In the June *Glad Tidings,* page 234, 7th line from the end: the amount raised for the church building should be *$16,000,* not $1,600.

Westminster Camp

An interesting and impressive service in charge of Barrie Presbytery was held on June 21st when Westminster Camp, near Lefroy on Lake Simcoe, was officially opened. The service was conducted by the Moderator of the Presbytery, the Rev. D. H. Currie of Stayner, assisted by the Rev. E. A. Thomson, the Rev. J. H. Isaac and the Rev. W. A. Hunter.

Mrs. Daniel Strachan, in speaking of the steps leading up to this service, told of the great blessing the camp had already been. For twenty years to ''Holiday House'', as it was then called, had come groups of children, girls and women, from St. Andrew's Church, Toronto. Under the direction of Miss Moffat, Church Deaconess, they had enjoyed there happy Christian fellowship. In 1946 ''Holiday House'' was purchased from St. Andrew's Church by our Women's Missionary Society, to be used particularly for leadership training.

The Rev. J. R. Greig, Moderator of the Synod of Toronto and Kingston, commended the Society on their choice of a camp property and on making leadership training a part of their programme. ''The camp will mean much in the service of the Church'', he said, ''giving an opportunity for the study of God's Word and Christian fellowship.''

Mrs. Inkster told of the need the Society had for more leaders. ''It is our desire that the purpose of Westminster Camp will be made known so that many will avail themselves of the opportunity of leadership training.'' Greetings were read by Mrs. Inkster from one of the early founders, Miss Helen McMurrich.

Miss Moffat, who as deaconess of St. Andrew's Church had been associated with the Camp for many years, spoke of the groups that had been there in former years and of the number of those who had been greatly helped through the teaching and life of the camp.

Tea was served by members of Barrie Presbyterial. Words of appreciation were spoken by Mrs. A. R. McMurrich, thanking the ladies for their hospitality and for the gifts of quilts, towels and other supplies which added so much to the comfort and attractiveness of Westminster Camp.

—*Frieda E. Matthews.*

The Whitby Meeting

By Laura K. Pelton

WHITBY will now stand as a name added to Edinburgh, Jerusalem and Tambaram, all representative Conferences to which have been drawn church leaders from east and west and north and south interested in the world mission of the world Church. There are features of such Conferences which are impossible to pass on because they are absorbed by those present and forever reside within their feelings as well as minds. There are other things, however, which those who attended Whitby should endeavour to say to their respective communions. Out of all the many things that were gathered from this Conference we shall attempt to pass on three.

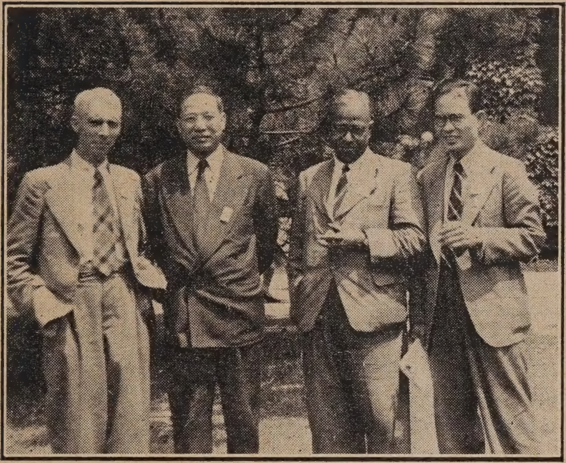
First, a word about the personnel. From the younger churches came men and women of high calibre, some who were first-generation Christians. There were men and women of Christian integrity, outstanding ability, and representative of the leadership of their respective churches. From the older churches came board secretaries, charged with the administration of overseas missionary work, able theologians and leaders in various fields of the Church's work. Drawn from forty-one different countries there were those who had been imprisoned and persecuted during the war, those who had faced a heart-breaking dilemma, to collaborate with the enemy or not to collaborate, those who had experienced an almost complete severance from the fellowship of their churches, those who came from standards of living barely above the subsistence level. In a word, the Whitby Conference represented practically every shade and condition of living experienced as a result of the most diabolical war of all time, and yet this little company of Christians, about one hundred and twenty in all, coming from such diverse backgrounds, experiences, entered into a fellowship whose reality and depth made us actually one in Jesus Christ.

Second, what was the message of Whitby? That of a world standing bewildered, uprooted, in some instances despairing, at the close of an age; within this world a church which has suffered, in the majority of the countries of the world, grave material losses, much of its visibility gone, its man-power reduced, but a church that in every part of the world had given a sure and triumphant witness to the revelation of God in Jesus Christ. The coming together of representatives of the Church throughout the world gave irrefutable evidence that, while here and there shadows had fallen across the fellowship of the world-wide Church, in no place had it been broken. All that was required was the coming together again of German and French, Dutch and Indonesian, British and Indian, United States and Filipino, to realize once more that wherever Christ had been present in His Church, the Church had remained a fellowship.

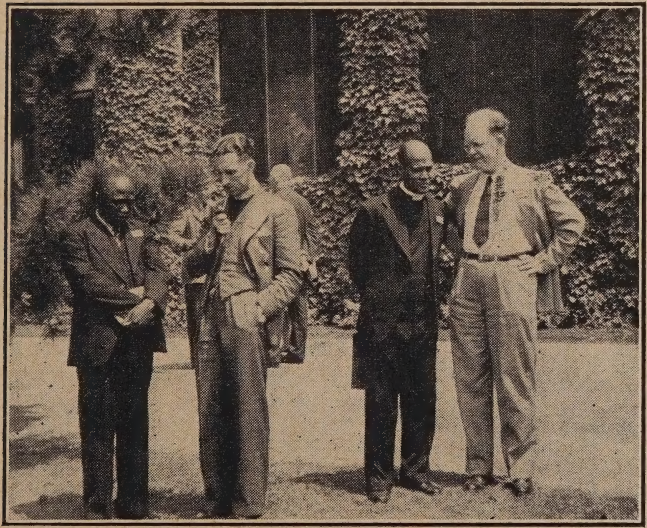
Third, Whitby's call to the Church. Inasmuch as the Christian fellowship is unbroken, and inasmuch as the Church has the necessary machinery through the International Missionary Council to draw resources of men and money wherever those resources are in strength and send them to the parts of the world where there are still millions of people who have received no adequate message of the good news, it is possible for the Church to make such witness in this day as to change the face of the world. To do this, three things are required: (a) the younger churches must educate their members in stewardship and assume greater responsibility than they ever have before; (b) the older churches must be willing to enter into greater co-operation in their missionary work—the need is too great and the time is too short to duplicate our work in one place or use one missionary where he is not needed; (c) older and younger churches must enter into partnership and together go out with the age-old message of God's redeeming love in Christ to evangelize the unevangelized. In very truth it must be the Church throughout the world undertaking a world-wide mission.

NOTE. The enlarged Committee of the International Missionary Council met at Whitby, Ontario, from July 5 to 18, ''the most representative gathering of Protestant mission leaders ever held in North America''. Miss Pelton was invited to attend the meeting as one of the representatives of the Canadian Overseas Missions Council.

Mrs. Prem Nath Dass at Whitby



Rev. Stanley Dixon, Secretary, Conference of British Missionary Societies; Bishop W. Y. Chen, General Secretary, National Christian Council, China; Rev. Paul Ramaseshdan, Principal, South India Training Institution; Rev. W. J. Rumambi, Christian Council of East Indonesia.



(From left) Rev. S. M. Mohitimi, South Africa; Rev. S. G. Pitts, Sec., Christian Council, South Africa; Rev. R. O. C. King, rector of St. George's Church, Kingston, Jamaica; Dr. T. S. Outerbridge, Int. Relief Committee, China.

Designated for Overseas Service

AT a service held under the auspices of the Presbytery of Edmonton in First Presbyterian Church, Edmonton, on June 16th Miss Hazel Reaveley, youngest daughter of Mr. and Mrs. E. H. Reaveley of that city, was designated as a missionary of The Presbyterian Church in Canada, to serve on the Jhansi field in India. The Rev. John Herbison of Strathcona Church, Moderator of Presbytery, conducted the service, assisted by the Rev. Glenn Campbell, the Rev. J. Gordon Troyer, and Mr. M. S. McLean.

The Rev. J. MacBeath Miller preached the sermon, on the subject ''Christ and the Frontier'', basing his remarks on the text: ''Go ye into all the world and preach the gospel to every creature.'' He pointed out that for the Christian to-day there are ''the frontiers of illiteracy, disease and economic failure''. All church members, he emphasized, should accept responsibility for both home and overseas missions. To the new missionary he said, ''You are enlisted in the greatest army in the world, the Christian army.''

Active in young people's work in First Church, Edmonton, Miss Reaveley, who had decided to prepare for Christian work, represented the Young Women's groups of Northern Alberta at the 1945 Young Women's Conference in Toronto. Hearing Miss Edith Magee of Jhansi tell there of the needs of India, she determined to offer herself for overseas service under our Women's Missionary Society. After one year at the Missionary and Deaconess Training School in Toronto, she went to Scarritt College, Nashville, Tenn., last year to take a special course in preparation for missionary work in India.

On behalf of the Women's Missionary Society, Western Division, Mrs. R. H. MacMicking, President of the Alberta Synodical Society, presented a Bible to Miss Reaveley. At the reception held after the service, the various church organizations presented gifts to the newly designated missionary, a lantern projector, a radio, typewriter, trunk, travelling rug, and personal gifts and cheques. The best wishes of the members of our Women's Missionary Society will go with her as she goes out to India to begin missionary work at Jhansi.

On Foreign Mission Night Miss Reaveley was presented to the Assembly by Dr. Johnston, Chairman of the General Board of Missions.

I would bring comfort to the world, not suffering . . .
The joy untold
Of knowledge of my Father and His Kingdom.
—Masefield, *The Coming of Christ.*

The Fellowship Mission from India

FOUR members of the Fellowship Mission from the Church in India to Churches in Britain and the United States and Canada addressed a large public gathering in Toronto—B. L. Rallia Ram, Chairman of the National Christian Council; Dr. R. B. Manikam, General Secretary of the Council; Mrs. Manikam; and Mrs. C. Prem Nath Dass, former Principal of the Isabella Thoburn College, Lucknow.

"Through the labours of the missionaries a Church has been built up in India that is to-day a member of the world-wide Church," said Dr. Manikam, who spoke on "The Task of the Church in India". In India conditions are changing, he said, but the Church's task is always the same—to bring people to Christ through the proclamation of the Gospel of Jesus Christ and to build the Church. "If Christians are loyal to their Master no political changes can hurt the Church. Christians in India come from different castes and different communities, and perhaps the Church may be an instrument in the hands of God to bring together those different communities." The Church will be called on increasingly to give its testimony in the social and economic life of the country. Two million men and women returned from war service with new ideas, and they are demanding new social conditions. The Constituent Assembly has outlawed untouchability—this will be one of the greatest changes, though it may not come at once. There has been great industrial development, so that now India is the eighth industrial country of the world. These changes bring many problems to the Church, but its greatest task is the bringing of people to Christ. The Church in India, the largest in Asia, has 8,000,000 members, half of them Roman Catholics, but they are only two per cent. of India's 400,000,000. The Church's unfinished task is a great and complex one. There may not be a frontal attack on the Church, but it will have to meet trying times.

Mr. Rallia Ram spoke of "The effect of the political situation on the Church now and in the future". In the past, he said, many British officials have helped the Church very much, giving it privileges and material aid, such as land and buildings; and, on the whole, the Government's policy has been one of non-interference in religious matters. In many ways there were great advantages that they may lose when the British leave. On the other hand, the Christian Church can no longer be regarded as an ally of the ruling power. It will be an Indian Church, and as such new doors of opportunity will be open to it.

The conflict for power between the two major communities, and a third, the Sikhs, offers the Church an opportunity for the ministry of reconciliation. If the Church wishes to remain neutral, it will have to face an extremely difficult situation. There may have to be a change of method in Christian work. But the Church will still need the help of Christian missions. There is a great work to be done in India. The missionary zeal of the Church must be maintained. Even if changes come, the work will still be there, ''perhaps even more glorious work than before''.

Mrs. Manikam and Mrs. Dass brought greetings from the women of India and, on their behalf, thanked the Churches for all they had done for India, especially for the uplift of its women. Mrs. Manikam, who has been very active in educational and social work, spoke particularly of the Christian Home Movement. It is spreading fast, she said, and is going to be important for India, especially in this critical period, bringing the young people and the women of the different communities together. Through Christian homes Christians in Canada and in India can help build a truly Christian national life.

Mrs. Dass told of the significant part played by women in the development of India through its long history, and especially of their remarkable advance in the last twenty-five years. To-day, she said, there are forty-two women in the legislatures. Of the fifty-five nations that sent delegations to the United Nations, India was the only one to send one led by a woman. In the new Constituent Assembly women have a place, and a part in framing the constitution of to-morrow. It has been said, ''If you want to uplift the village, first uplift the women and the village will uplift itself.'' And said Mrs. Dass in closing, ''Woman is the key to the problem of India, political, social, economic and religious.''

Sufficient

In the disciples' hands
Two hundred pennyworth
Was not enough; but, lo,
When Jesus broke the bread
Five little loaves
Fed all the multitude!
O miracle of love,
O parable divine.

Lord grant to trading men
Such grace as Thine.
Teach us to reverence
Gifts of our mother, Earth.
Harvest and distribute
Not for unequal gain,
But as Thy hands to be,
Breaking the bread for Thee.

—*Alice M. Holgate,* Mission Hospital, Nigeria.

Dr. John Black of Kildonan

By Miss Elsie Mathieson

"History shows us how we came to be where we are."

GOVERNOR Ballenden of the Hudson's Bay Company at Fort Garry, on a visit to Upper Canada in 1851, made a special point of calling on Dr. Burns, minister of Knox Church, Toronto. He came to urge the necessity of sending a Presbyterian minister to the Red River. There Scottish Highlanders, without church or minister of their own for forty years, had adhered to the faith of their fathers and yearned for its form of worship. This was the second time the attention of Dr. Burns had been called to the matter. Only recently the Colonial Committee of the Free Church of Scotland had passed on to him an appeal of the Kildonan Presbyterians for a minister of their own. Action could be deferred no longer. Dr. Burns said he would send a man or go himself.

That resolve was the end of forty years of broken promises and hopes deferred for Kildonan Presbyterians. When in 1811 Lord Selkirk was recruiting dispossessed Highlanders for his Red River Colony, the Presbyterians stipulated that a minister of their own should be sent with them. The promised minister did not go. An elder of the Church of Scotland, licensed to preach, baptize, and marry, took his place. He did noble and valued service, but in 1818 the North West Company forced him to leave the settlement. That same year French settlers came from Lower Canada. Two priests came with them. On a choice location farther up the river they built a church and mission house and called it St. Boniface. The previous year, after a cataract of disasters, the Scots had had a visit from Lord Selkirk. To the assembled people he said, "This lot on which we stand shall be for your church. That lot south of the creek shall be for your school; and in memory of your native parish, this place shall be called Kildonan." There was no church on that lot for five years, and then it was St. John's Anglican Church, with an Englishman for rector, though almost all the people were Presbyterians, and many spoke only Gaelic. By 1832 the Anglicans had three other churches down the river; more Roman Catholic priests and nuns had come and established a number of missions, and St. Boniface became a cathedral. No Presbyterian minister answered the appeals from Kildonan. "Heartsick from hope deferred many of the Highlanders emigrated to the United States, to Upper Canada, to Columbia, trusting to find elsewhere what had been denied them at

Red River." By the middle of the century, Presbyterians, once the great majority, were a decreasing minority of the population.

That brings us to 1851 and Governor Ballenden's call on Dr. Burns. The minister of Knox Church, Toronto, did not need to go to the Red River himself. He knew just the man to send. John Black, a young Scot who had emigrated with his family to New York state, was one of the first to enroll in Knox College when it was founded in 1844. Of an ardent missionary spirit, he had continued after graduation the work in French Canada to which, on account of his knowledge of the French language, he had been appointed in his second summer vacation. A lover of learning, he was a keen student, and he had a gift for teaching: Highlanders like a scholar and theologian for their minister. Sincere, modest, and kind, he was sure to win their hearts. Dr. Burns placed before him the need of a minister for Kildonan, and he said he would go. The Synod of the Presbyterian Church of Canada, at Dr. Burns' request, relieved Rev. John Black of his work in Lower Canada and sent him to the Red River. There for thirty years momentous in the history of the Canadian West he spent himself that the foundations of that new land might be laid in righteousness, sound learning and true piety.

When Mr. Black arrived at Fort Garry, there were upwards of ten or eleven thousand people in the settlement, half of whom were Métis. The Métis were chiefly hunters and trappers, but five or six hundred were "freighters" who manned the brigades of ox-carts that creaked back and forth between Red River and St. Paul or the Saskatchewan. The Scots and English were mostly farmers. Neat houses and good barns showed that at last good times had come to the colony. The front fields of their narrow farms along the river yielded rich crops of wheat; on the prairie behind they pastured great herds of cattle. They were friendly and sociable; and though the community had its grievances against the Hudson's Bay Company, and was still isolated (it was a great advance when a monthly mail service was arranged in 1853 between Fort Garry and Fort Ripley in the United States), they were a happy and comfortable people. Mr. Black appears to have been warmly welcomed by them all.

As had been expected, many of the Scots were content to remain in the church they had so long attended. But three hundred, clinging passionately to their ancient faith and practice, had a manse partly erected, and in it Mr. Black held a service the first Sunday after his arrival. The Company gave three hundred acres of land and £150 in money towards the new church. First the manse was completed and a school built. Then preparations were made for the erection of a stone church. "Through the winter of 1851-52 the Kildonan teams went backward and forward, dragging on sledges stones from Stony Mountain, and pine from St. Peter's, a distance of thirty miles. All the lumber for the building and pews was sawed and dressed near the site of the church; all through the summer of 1853 that work was carried on; the sound of the axe, the chisel, and the hammer was music to Kildonan hearts. When in 1854 the church was opened it and the manse were free of debt. The two buildings had cost more than a thousand pounds; everybody in Kildonan had contributed money or work, and many had given both." (Quoted by D. J. Dickie in *The Canadian West.*)

Old Kildonan Church

A letter written to Dr. Burns in June 1853 by six Kildonan elders states the extent and causes of the decline in the proportion of Presbyterians in the settlement and closes with these words: "But in the position in which we now stand, before many years revolve round, we shall not only equal but surpass our former number." The good elders were not disappointed. Fervent in his preaching, diligent and tender in his pastoral work, their minister was inspiring them to high endeavour. As new settlements opened up, lay helpers laboured with him in order that every point should have religious services. Great as were the demands of his wide territory, Mr. Black kept before his people the obligation to fulfil Christ's great commission to evangelize the world. In 1864 he wrote a letter to the Synod of the Canada

Presbyterian Church (he had not had the privilege of attending a Church court in thirteen years) urging that it begin the work of foreign missions. "I do not forget," he wrote, "our Church's great work in Canada, and we must establish ourselves with the very earliest in the new settlements. Still, there is another branch of the Church in which we fail. We have no heathen mission. If missions are the chief end of the Church, then so far we fail in our chief end. It is surely time the present state of things was changed, and our Church put in her right position."

The Synod in response sent out Rev. James Nisbet, a Knox College classmate, to assist Mr. Black, with the intention of doing missionary work later among the Indians. For four years the two ministers worked together, extending the work of the Church and giving an impetus to education. A new stone building soon replaced the old log school, and in it many of those who were prominent in provincial and national life received their education. It was in a room of this school that Manitoba College was founded in 1871. When in 1866 the Synod appointed Mr. Nisbet to take up work among the Cree Indians of the Saskatchewan country, four of his party were members of the Kildonan Church, and the congregation, though money was not plentiful, gave $500 in cash, besides providing horses, oxen, carts, and harness for the forty-day journey across the prairies. It is gratifying to know that Mr. Black lived to see the work in the West being organized by Dr. James Robertson and the work of foreign missions being carried on with energy and success.

In 1876, in recognition of Mr. Black's splendid missionary service and ripe scholarship, Queen's College, Kingston, conferred on him the degree of Doctor of Divinity. But the quarter century of strenuous, lonely ministry was beginning to tell on the well-knit frame. Protracted revival services in the Kildonan Church in the winter of 1880-81 taxed him severely, and on February 11, 1882, he died. Dr. R. G. MacBeth, who was brought up in his congregation, wrote of him: "A preacher of prophetic fervour, a pastor of tenderest zeal, an educationist by birth and training, he made the Kildonan Church a centre of religious influence, the Kildonan school a place of inspiration to young and old, and the Kildonan College (afterwards Manitoba College) a reality fraught with enormous possibilities as a missionary institution. There is a tablet to his memory in the old Kildonan Church and a great granite shaft over his grave in the cemetery. But when these shall have crumbled into dust, the result of his foundation work will still be felt in the land for which he gave his life in the service of God."

The Formosan Headhunters Now

Miss Jessie W. Galt, English Presbyterian W.M.A. Secretary, tells of some of her experiences in Formosa, which she visited at the request of the Foreign Mission Committee. Reprinted, with grateful acknowledgment, from ''Far Horizons''.

I HAVE paid two visits to the mountains and have returned thanking God that He has at last made possible the evangelisation of the mountain tribes of Formosa, and praying that the Church may press on to the work at once. The Japanese prevented the preaching of the Gospel to the ''raw savages''. Missionaries, on pleasure trips in the mountains year by year, were moved at the need of these aborigines, whose spiritual darkness is as obvious as the wretchedness of their living conditions. Nothing could be done but pray that the hindrances might be removed, and for many years the Church has offered this prayer. Now the door is open, there is every assistance to the spread of the Gospel, there is promise and urgent need.

On January 17th, 1947, Mr. Singleton, Miss Beattie and I, accompanied by Mr. Lo, a Formosan minister and his wife, visited four villages in the Musha district in the centre of Formosa. We remembered that, seventy-four years ago, Dr. Campbell had been the first missionary to go into that region and that he found huts adorned with the skulls of recent victims of the headhunters. We remembered that as late as 1930 people of this district had massacred over a hundred Japanese officials and their families. So as we stood that night at Fuki, the high mountains towering round us, two bonfires and two flaring lamps lighting up the faces of people not far removed from their savage state, yet standing quietly and with eager attention through prayer and preaching, we were as men that dream, full of thanksgiving, yet awed by the occasion. We offered swift prayer that God would bless the preaching as He had given us the privilege to do it. His spirit alone could make entrance for the word, for we had to speak without preparation and in Japanese—a language we had not used for many years—so that the younger people could understand and the older ones hear our message translated, though by a youth to whom Christian ideas and vocabulary were new and strange.

But the mountain people need regular preaching and teaching, and they are ready for it now. An old boy of our Middle School in Tainan has worked as an official in these mountains. He said to us, ''These mountain folk have no religion. The Japanese tried to force Shintoist beliefs and practices on them. Now Shinto is gone with the Japanese. The Christians must come in at once before Buddhist superstition gets hold of the primitive people. Buddhism will hold them down. Christianity will raise them up. They are ready for anything.'' That same day in the village of Bantai we saw, in the chief's house, the portrait of a deceased person with lotus and other Buddhist emblems before it, and on January 27th, when Miss Beattie and I went to Santimon, a village of the Paiyuan tribe, we found what had been a Shinto shrine gaily painted and with ''Sun Yat Sen Temple'' written above it, his spirit presumably having taken the place of the Japanese occupant. We were told, however, that the headman ''prays'' and bows his head before his meals and that when the authorities questioned him about his religion he had replied, ''Christian''. The mountain people are indeed ''ready for anything,'' but they are eager to hear the Gospel. Just now their need seems the more poignant because they have lost so many of their young men. The Japanese took them to fight in the South Seas, and few have returned. At one village, Sakuto, the headmen, after sharing with us their loving cup, stood before us, bowed, then made formal request to the official who accompanied us, ''Get us back our sons.'' ''If they are living, I will do my best,'' he replied, but to us he added, ''It is impossible, because they are dead.''

The officials of former days forbade preaching. The new officials welcome it, because many of them and of the police and teachers are Christians, and because others have had Christian contacts and hope that Christianity will ''raise'' these primitive folk. The District Officer of the Musha region, head over eight thousand people of the Taiyal Tribe, is one of themselves, but when he was a boy he ran away to the plains and got himself adopted into a Japanese family and educated. He was the only one to return from New Guinea out of his group of about three hundred. When he was a boy he attended Sunday School. The second in authority is another of our Middle School old boys. These two men are anxious for the Church to begin work quickly, and they do more than express good wishes. The school in the village of Sakura has been transferred to another place and the building is empty. These officials offer it for Christian services and other purposes if the Church will provide a preacher and do necessary repairs of the building.

Some years ago the Canadian Presbyterian Mission in the north of the island educated a few tribespeople from the plain on the East Coast. This beginning led others to understanding and deep faith in the Gospel, and there are said to be twenty groups of Christians worshipping in the Hoeliankang (Karenko) and Taroko districts. But the evangelization of the 140,000 mountain people, divided as they are into eight tribes with different languages, is a task too great for the young Formosan Church. The congregation at Ogulan pays the expenses of Mr. Lo and encourages him to visit the villages within reach. The Pintong congregation has allowed its minister to take up work as a Government official for the time being, so that he can make contacts with the Paiyuan tribe. The Synod has set up a committee to be responsible for work among the ''high mountain brethren''. But help from other sources, missionaries and funds, is necessary and should come from a Church that can co-operate with the Formosan Church. Is it the will of God, who has opened the way, that our Presbyterian Church of England should undertake this new service for Him?

The Presbyterian Church Calendar 1948

THE Presbyterian Church Calendar 1948 will be an attractive size, 13½ inches x 9 inches, when hanging, and folding into a flat book 6¾ inches x 9 inches for easy mailing. It will contain beautiful full colour and black and white pictures, a verse of Scripture for each day, information and pictures about the Church's work in Canada and overseas, and a message from the Moderator.

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You've seen the world—
The beauty and the wonder and the power,
The shapes of things, their colours, lights and shades,
Changes, surprises,—and God made it all!—
For what? Do you feel thankful, ay or no,
For this fair town's face, yonder river's line,
The mountain round it and the sky above,
Much more the figures of man, woman, child,
These are the frame to? What's it all about?
To be passed over, despised? or dwelt upon,
Wondered at?

—*Browning.*

At Landour

Miss Rollo writes of life at Landour, where she has been attending the language school.

—Although it is just 2.30 p.m. it is as dark as evening. The monsoon is evidently just about to break and sitting up on top of this mountain we are right up in the clouds. It is just like a thick Vancouver fog.

Life here at Landour continues to be the busiest I have ever known. I am up at 5 a.m. every morning, begin work with a pundit (teacher) at 6 a.m., and still I never seem to get everything done. However, I am thankful for good health. So many of the new missionaries are finding it too strenuous.

Many of our missionaries are here now and I see them all once in a while, the Knox's, Cheshires, Woods, MacKays, and Miss Lily Simpson are all here. Donald MacKay has been just fine ever since they came up. I think his trouble has almost completely cleared up.

. . . Last week we had four days' meetings—two meetings a day with Dr. Stanley Jones as speaker. The meetings were very good and as Dr. Jones ate with us at Rokeby we had a few extra gatherings after dinner. Then this past week when the Viceroy has been meeting with the Government, there has been a 24-hour daily prayer vigil for seven days here in Landour, as well as in many other places. This is indeed an interesting time to be in India.

On Friday afternoon nine of us from Rokeby, with six coolies, ''hiked'' to Kempty Falls, nine miles away and about 5,000 feet down from here. We spent the night there, returning Saturday afternoon. Coming up, the nine miles seemed more like nineteen, but it was worth it. We had a wonderful time and I think at some time during the trip everyone remarked that they had never expected to be doing this in India. This language school is a wonderful place to get to know all the people from other missions who will be working in India together, as well as the older missionaries. Our 230 students represent 65 different missions and one is really quite amazed sometimes to see how little difference there is between us. It is not nearly so noticeable as it is at home.

I am not finding language study too grim . . . my struggle is nothing compared with the struggle I see many having because they have come to this land too young. . . .

. . . I am planning to take my first-year exams this fall. The school is not much in favour of our doing so when we haven't had the full time for the course but several are going to try. I have also asked permission of the language committee to return to the field after the orals. The orals are in September, and the written examinations three weeks later. These can be written anywhere and I will be so anxious to get home by that time. . . . It seems as if I had been here much longer than four months and it doesn't seem like a foreign country. Then there is so much to be done here. When I was trying to talk myself into staying in Canada I used to think that there was just as much need in Canada, but I've changed my mind. There is nothing at home to compare with the misery of these people. Though there are many non-Christians every place at home and we know they do not have the joy and peace that Christians know, yet they do not suffer all the fear and horrors of Hinduism either. As both my pundits are Hindus, I learn something besides language from them—I hope it will work the other way, too. I am reading the Gospel of Luke, which is the first-year reading in Hindi. I had thought that it would be better to do it with a Christian pundit for translation purposes, but find that this Hindu knows more about the Bible than many Christians do.

Since coming up here and getting acclimatized I have spent many interesting hours in the bazaar. The Rokeby crowd seem to have agreed to start their week-end from Saturday noon, so after lunch on Saturday there is no more study and we have the afternoon for any little expeditions we want to take. Indian shops are certainly not beautiful, as those at home are, but they are so interesting. Then, too, many wealthy Indian people came to Mussoorie for the hot weather and it is worth a trip down just to see the beautiful costumes of the women.

There seems to be an unusually large number of musical people here, and we have enjoyed some musical evenings. While one of the men touring the world with the ''Youth for Christ'' was here, Mrs. MacKay had a musical evening with a large crowd. She asked one of the United Church of Canada girls and me to sing a duet. We had never sung together before but did it anyway and enjoyed it. I sang at a meeting last week and I go to choir, too. It is relaxation for me to do that, as there is nothing I enjoy more.

We had a party here for our servants on Saturday night two weeks ago. We played games, sang Indian songs, and ate Indian food. One of our school pundits, Alex Joshua, whom we always say is a Canadian as he is from our Jhansi mission, came and played the violin and explained a bit of Indian music to us. It is very different from western music but rather fascinating. As yet I do not understand enough about it to really appreciate it.

. . . We do not have to think about vacations for these first two years anyway while we spend the hot weather season here at school. Some of us had thought of going home to our fields via Agra to see the Taj Mahal, but with the present unrest any unnecessary travel is not really advisable. . . .

Rokeby, Landour, Mussoorie, U.P., India.
June 8, 1947.

From British Guiana

Miss Anderson tells of new openings for Christian work in Demerara.

— . . . The longer one stays here, the more one sees to do, and the more opportunities open up. Recently we started a new meeting right in among the houses on a certain estate, and about 200 people have responded. They seem much interested, bringing canvas and spreading it on the ground to sit on, while we place our organ, flannel-board, etc., under a huge spreading tree which seems to have grown for the purpose. Sometimes at the close we have a little talk in Hindi for those who know it better than English. Then we give Sunday School papers with coloured pictures to the children and tracts to the adults, and are almost mobbed in the process, although we try to do it in an orderly manner. Even the adults clamour for the coloured papers.

We had our regular annual meeting with the women from Demerara last month, and again the response was good.

This week we have had a little difficulty in obtaining gasoline, owing to the strike in Trinidad. Rationing has again been imposed, but we hope it will not last long. . . .

We are now in the rainy season following a long and rather severe drought. Many people had to carry water long distances, and the ground was parched and dry for a long time, while the animals could find very little to eat. But now we have more than enough rain. Last Sunday we had 10 children in Sunday School instead of 100.

From a later letter (June 17th)

— Yesterday was again our day in the estate I mentioned before. It was so wet under our big tree that we could not have the meeting there, but a few of our Christian women found us a drier spot and the people who lived there, although we were perfect strangers, allowed them to take chairs and a table out of the houses and place them outside for our meeting. It was encouraging to see the interest of some men who asked us if we could come on a Sunday instead of Monday; if we would let them know, they said, they would have things ready and could get a much larger crowd. . . .

In July we are planning to branch out a little in two more estates, having outdoor meetings instead of the usual women's meetings. The Christian women will come and help us. One of our elders is working in the office of one of these estates, and he is eager to co-operate in any way if only the Gospel can be preached. He is the finest lay preacher we have and is a great influence in that community. The manager of that particular estate is very kindly disposed toward the work of our mission.

The deaconess who works with me is an excellent woman. She is a fine companion and an excellent worker. She is old enough to have had experience but yet young enough to mingle with the young people and is a great help to them. She is the daughter of our senior elder in Burns Church, Mr. Janki; I believe there is no finer man in the whole Colony. . . . Although there are discouragements, there are also many encouragements and very much for which to be thankful.

We are somewhat excited at the prospect of securing a pipe organ for Burns Church. It will be a great incentive to the choir.

Georgetown, British Guiana.

Kienshui Hospital News

From a letter from Mrs. Gehman, Kienshui, Yunnan, China.

. . . I couldn't help thinking in church this morning how much the singing had improved; and the tone of the service is becoming more and more reverent.

The Yunnan Mission Conference is to be held in Kienshui in October. All the workers from other stations will attend. It certainly will be good to have a few more missionaries here for a while.

Our student nurses are to have examinations next week; then they are to have a week's holiday when the two new graduates arrive, so that they will all be back when I go on my holidays the first of August.

Things are going on much as usual in the hospital. Our 7,000,000 dollar well was completed to-day. Does that sound fantastic? Postage has risen to 1,000 a letter in China. I've been paying 3,000 to Canada but no doubt the postage will soon be five times that. One egg now costs $270.00 and kerosene is $8,000 a lb. I should think prices in Peking must be about five times Yunnan prices, for the Australian girls are now paying $50,000 a day board and $250,000 a month for tuition. Almost unbelievable, isn't it? I'm afraid many who were wealthy will soon become poor if this keeps up. So many who would come to the hospital for treatment say they haven't the money, and we are giving more free treatment than we can afford as it is. Two weeks ago an accident case came in. A man had jumped from the train while it was still moving and had his feet badly mangled. We operated, using our electricity for the second time. He was an opium addict, suffered greatly and required much in the way of narcotics. He had been taken into a sonless home and treated like a son by his mother-in-law, but she would pay practically nothing toward his hospital expenses. Now that he is a cripple he is of no further use to her. He had his pride and nothing would do but that he would leave the hospital before the stitches were removed, promising to come back to-day to have them out. He didn't come. Miss Chang feared he would commit suicide. Just now we have mostly malaria and typhoid patients.

We give all who can read little booklets, such as "How to be a Christian" and "What is Christianity?"; when they have finished those we give them New Testaments. Some seem really interested, others not. Miss Kuo and Miss Hsueh were not interested when they came as students; now they do not miss morning prayers or church services and are learning to play hymns on the organ.

The other day the local paper carried a paragraph thanking the doctors and nurses for the excellent care received in the hospital by the wife of one of our police officers; it said that they had gone to all the doctors in town but to no avail, and that we had given her some very expensive medicine free of charge. The medicine was plasma from New York. I think I told you some of our operating-room linen was made by the Toronto Red Cross, and our rubber gloves come from Guelph.

Yesterday we took a walk among the graves outside the north gate. We saw five or six skulls and several straw mats which the girls said would probably wrap a baby. We didn't go near enough to investigate —doubtless a girl or else the child of parents too poor to afford death, as Dr. Chou expressed it. . . .

Japan—General MacArthur, commenting on the election of Mr. Tetsu Katayama as Japan's Prime Minister, said that "for the first time, Japan is led by a Christian, who throughout his life has been a member of the Presbyterian Church. This reflects the complete religious tolerance which now dominates the Japanese mind, and the complete religious freedom which exists throughout this land."

General MacArthur said that Mr. Katayama's election has an added significance from the international standpoint inasmuch as the three great Oriental countries, China, the Philippines and Japan, are now led by Christians.

—*Ecumenical Press Service*, Geneva.

Prayer

ETERNAL God, our Heavenly Father, who desirest not the death of a sinner but desirest rather that all should turn unto Thee and live, we come to Thee humbly confessing our sin and transgressions and asking Thy mercy and Thy pardon. Forgive our sinfulness, our sloth and our indifference to Thy Holy Word. Cleanse us from all unrighteousness and consecrate us anew to Thy service.

We would lift up our hearts in praise and gratitude for Thy goodness to us; for our creation, preservation and redemption and for all spiritual and temporal blessings vouchsafed to us.

Amid the tumult and confusion of our world to-day we ask Thy guidance. Bless, we pray, our King and country. Endue with righteousness, justice and courage all who direct the affairs of nations. Thou who in the past hast so richly blessed our land, be with us during these restless days. Give us leaders, O God, who will be strong to drive out hatred, jealousy and iniquity and strive in Thy Name for the righteousness due in a nation whose God is the Lord.

Bless Thy Church on earth, O Lord; make her a worthy witness of Thy Truth and to her give members fearless in the face of wrongdoing and faithful in the cause of right. May Thy blessing be on all who name the name of Christ, make them faithful followers of the Christ ''who went about doing good''. To Thy Fatherly care, O God, we commit the youth of our land. Be Thou their guide on the path of life and lead them into the way of Life Eternal.

Be with all missionary societies in their endeavour to help win the world for Christ; give wisdom and vision to leaders and zeal to members to render faithful service. Bless, we pray, those Thy servants who carry Thy Cross into the dark places of the world. Give healing hands to those who minister to the sick, tongues of fire to those who preach Thy Word, and wisdom and understanding to those who teach. May their lives and service be acceptable in Thy sight.

Open the hearts of those who hear the Gospel message, that they may know Thee as Thou art, the God of all love and compassion. O Thou who art our only hope of salvation, wilt Thou heal the sick, comfort the sorrowing and give to the weary rest.

We ask it in Jesus' Name. Amen.

Follow with reverent steps the great example
Of Him whose holy work was doing good.
So shall the wide earth seem our Father's temple,
Each loving life a psalm of gratitude.

—*Whittier.*

Presbyterian Fellowship — Toronto

By Joyce Wooding

IN the spring of 1945 a number of Presbyterian students at the University of Toronto met to discuss the possibility of forming a group for worship and fellowship. From that meeting the Presbyterian Fellowship has developed.

During the past academic year (1946-7) a well-rounded programme was planned for all Presbyterian students in Toronto, in accord with the purpose of the organization, which is:

1. To provide an opportunity for Presbyterian students to become acquainted with one another as members of the same communion;
2. To provide an opportunity for Presbyterian students to become more fully acquainted with their Church;
3. To provide an opportunity for Presbyterian students to discover an effective place for themselves in the life of their Church.

The opening meeting was a Sunday evening service in Knox College Chapel, with the Rev. R. M. Ransom, who recently arrived in Yunnan, China, as the speaker. Later there were social evenings and Sunday ''Firesides''. At two outstanding meetings of the year there were discussions, led by Dr. Joseph Wasson and Professor D. W. Hay, on Presbyterianism, Doctrine and Polity. Not to overlook an important factor in every student's life, refreshments were served after each meeting. The year closed with a large banquet, at which the Rev. J. A. Munro, Western Superintendent of Missions, spoke to us. He mentioned the need of the Church not only for ministers and deaconesses but also for trained men and women in all walks of life who will discharge their duties as Christians.

In the two years of its existence the ''Presbyterian Fellowship'' has grown from a handful of interested students into an organization that has contacted several hundred students. Attendance at the meetings varied from fifty to one hundred; about 200 attended at some time during the year. Among these were Knox, Victoria, Trinity and University College students, students in Engineering, Medicine, Dentistry, Forestry, Household Science, Physical and Health Education, Occupational Therapy, Physio-Therapy, students at the Library School, nurses from the University School of Nursing, and teachers in training from the Ontario School of Education, as well as students from our Missionary and Deaconess Training School.

The Fellowship idea is spreading and it is our hope that in a few years there may be similar organizations at McGill, Western, McMaster, and Queen's Universities.

To any who are coming to the University of Toronto this fall—Watch bulletin boards, the "Varsity", and the Students' Handbook for further information about the Presbyterian Fellowship. We need your help to make this organization one that will reach all Presbyterian students and unite them in worship, study, and fellowship.

Graduation Exercises
At the Chinese Presbyterian Kindergarten, Vancouver

GRADUATION exercises of the Chinese Kindergarten attracted a large crowd on the afternoon of June 18th. Mothers and fathers of the children were there, aunts, uncles, grandmothers and cousins, as well as many other visitors, including Mrs. Ralston, Principal of the Missionary and Deaconess Training School, Toronto, Miss S. D. White, Synodical President, and Mrs. W. J. McFadden, Presbyterial President, who presented the certificates, and representatives of other Chinese Missions and the Vancouver Children's Aid Society.

The children gave a dramatic interpretation of the story of Noah's Ark, a model of which formed a background for their activities. Portions of the story as told in Genesis, chapters 6 to 9, were repeated and some lessons learned in John 2:5; Matt. 11:28; and I John 4:11; and during the presentation there was appropriate music, singing or dialogue by the children. A gay little Chinese song about daisies growing in the wind and rain and sunshine and children picking them closed this part of the programme.

The Rev. Y. N. Kwan, minister of the Chinese Church, and the Rev. David A. Smith, Superintendent of Chinese Missions, gave helpful addresses. The teachers expressed their thanks to Mr. Smith, who made the Noah's Ark, and to the members of Fairview Evening Auxiliary, who made most of the costumes. To the eighteen pupils who were graduating from the kindergarten Mrs. W. J. McFadden presented certificates; she herself was presented with a corsage by two-year-old Freddie Chong. Then two five-year-olds gave "valedictory addresses", one in Chinese and the other in English. The class repeated the beatitudes and sang two little choruses about the love of the Lord Jesus, their best Friend. The national anthems were sung and the programme was brought to a close with the repeating of the Lord's Prayer.

—*Ruth Yeandle.*

Looking Ahead in World Missions

(Some notes from the Missionary Education Conference.)

THE seventh annual Inter-Church Conference on Missionary Education was held at McMaster University in June. The Chairman was the Rev. T. W. Isherwood, newly appointed Director of the Canadian School of Missions. In keeping with the general theme of the Conference, ''Looking Ahead in the World Mission of the Church'', addresses and discussions bore mainly on the future work of the Church in countries where our Canadian Churches have been working—speakers not forgetting, however, that ''if we are to look ahead, we must look back and around''.

The Church's Task

The Church received from its Master a clear and definite commission—to preach the Gospel through the world, make disciples, establish the Church—and that the apostolic Church believed to be its task, stated Mr. Isherwood as he began his address on ''Proclaiming the Gospel and Establishing the Church in the New Day''.

''What is the Gospel entrusted to us?'' One of the tragedies of the Christian Church, Mr. Isherwood said, is that on this question there is so much confusion. Some go out to the field with no real Gospel at all, and others overload it with their own interpretations and ideas. ''The Gospel we take out into the world is Jesus Christ Himself. He is His own Gospel, not theories about it. He is the Word made flesh. . . . We take to the world the good news about God, that man can see God through Jesus Christ, that there is no way to the Father but through Christ . . . ; good news about man, man as Jesus Christ has shown him, as God intended him to be—what love the Father hath bestowed upon us, that we are the children of God, that we shall be like Him . . . ; good news about history, . . . that there is a purpose running through it, God is working His purpose out; good news about every one individually—that Jesus came to redeem and save us.''

''The Gospel we have to proclaim is always fresh, always relevant to new situations.'' The task is to proclaim this Gospel in its fullness, Christ incarnate, Christ crucified, Christ risen. But when men and women are brought within His power, then they have to be built up and made conscious of their essential oneness in Jesus Christ. There must be the building up in true Christian culture, teaching man to take his proper place in the community, making him conscious of his relation to the local church, to the larger Church, and to the world-wide fellowship.

If Christians are obedient to the task entrusted to them, to proclaim the Gospel and establish the Church, they will find that these meet the two most desperate needs of the time—there is the power to regenerate human nature and the power to meet the need of a world-wide fellowship of people of different races and tongues in the Church of Jesus Christ. There is another world fellowship, Communism, "the one serious rival we have to face", but there is no need to fear it—only the Christian Church and the Gospel can meet the real need of man.

It is of vital importance to keep the two things together—evangelism and the building up of the Church. Too often the emphasis is on one or the other. Those who put the whole stress on evangelism lift a man out of his old environment, and leave him isolated. He needs fellowship. Failure to recognize that has meant the failure of much evangelistic work. On the other hand, if all effort is concentrated on building up a church, the result is a club, an institution, an organization, but not the fellowship meant by the Bible—an organization, not an organism; an institution, not an instrument.

As it is people, not areas, that are evangelized, it will always be an unfinished task, as generation succeeds generation. It is an unfinished task, too, as far as building up the Church is concerned. The Church is always vulnerable, and it has to face the problem of the third-degree Christian—the grandson often with little of the inherited experience; worldliness eats into the Church, and it is all an unfinished task.

The task of evangelizing and building up the Church cannot be done by any one body, Church or race. There must be the fullest possible co-operation on the field and with the people with whom the missionaries serve. And co-operation is necessary in Canada, and also the fellowship of the Churches overseas, to meet the need of the Church at home.

In closing, Mr. Isherwood stressed the *urgency* of the task.—"*Now* is the accepted time—*now* is the day of salvation. Jesus said, Go to the end of the world. The whole task is committed to us *now*."

The Christian Outlook in China

Among Chinese Christians to-day there is an eagerness to move ahead, in spite of all kinds of adversities, and put the Gospel into practice; and they call to churches in other lands to help, stated the Rev. K. H. Ting in an address on "The Christian Outlook in China".

In the past foundations were being laid. Now the Church is established in China. There are 1,000,000 members; and while they form only a small part of the total population of the country, Christians exert an influence on the social, political and economic life of the people out of all proportion to their numbers. They now see themselves as members of a church—a church of their own—no longer members of a mission of a Church in another country, and, consequently, there has been a growth of leadership in the churches. During the war responsibility had to be suddenly shifted to the shoulders of the Chinese, and now the people feel that the Church is theirs. Although still welcoming missionaries, it has begun to be a missionary Church itself—one part, the Church of Christ in China, has its missions among the Border Tribes and in Yunnan province. Thus, Mr. Ting said, the Church has found that ''the only way to maintain its own life is by giving its life in missions''.

The suffering of the war years brought a change of attitude towards Christianity, a new open-mindedness, especially among the young people. They are ready to consider what the Church has to say; they may be critical, but they are no longer ignoring it. The Church suffered with the people—and the Chinese came to realize that it was identifying itself with the life of the people, and trying to meet their needs.

Christians in China have learned the importance of attaining self-support. Those churches and church groups that had achieved it, and had Chinese leadership, were best able to survive in the war years. Yet the Chinese still have to rely on Western churches for help and personnel.

Mr. Ting spoke of the ''upsurge of interest'' in Bible study in Europe and China during the last few years. Students in China and elsewhere found that the Bible had a message that was very relevant to their experiences and it became real to them.

Many Christian leaders in China to-day are deeply concerned that Christians should play their part as Christians in the modern cultural movement in that country. An effort is being made to arouse the ordinary people in China, who gained self-confidence during the war, and to present a vision of a new China in which people of all classes will co-operate in building up the country. Christians must identify themselves with others in this task; without the message of the Christian Gospel the movement must be incomplete.

Among Chinese Christians to-day there is the will to rebuild and extend the work of the Church; but there is a serious lack of leaders and the first problem they have to face is that of training leaders. The present number of theological students could supply only 23 per cent. of the needs; and most of the theological colleges, it is felt, are not training the kind of leaders the Chinese Church needs, in view of the fact that 80 per cent. of the people are peasants.

The Christian Outlook in India

The setting into which the Church came explained its growth, stated Mrs. Prem Nath Dass. Hinduism, ''one of the most ancient of religions'', goes back beyond 3,000 B.C., and from it came, about 500 B.C., Buddhism and Jainism, and in the sixteenth century, Sikhism, strong because linked with the military but only a small group among 250,000,000 Hindus. Hinduism is tolerant in regard to religious beliefs, Mrs. Dass said, but very strict about the social framework—the rules of caste must be observed. About the end of the twelfth century came Islam, very strict and intolerant as to religious beliefs but tolerant in regard to social conditions. ''Into that setting came Christianity.''

From the fourth century the Syrian Church was in South India, maintaining its ideals through the centuries but not making many converts. The Nestorians came but did not remain; Roman Catholics came early to the North, but made no lasting impression there. But after Europeans began coming to India for trade missionaries came, too. The Roman Catholic Church established by Xavier, who came to the west coast in 1542, was protected by the Portuguese and grew, so that to-day in India the Roman Catholics are strongest in the south. It was not until 1792 that the first English-speaking missionary came—William Carey. Then in 1830, when the East India Company first allowed missionaries in their area, began the long line of missionaries from Britain, the colonies and the United States. The great Scottish missionary, Alexander Duff, did much for Christian education and through Christian literature so that the thinking of the people became permeated with Christian ideals. And to this day, Mrs. Dass said, the English Bible is a text-book in the University of Calcutta.

''So the Church was established in India.'' The high-caste man was hard to win, so that at first there were few converts. But there were some and they have been the pillars of the Church. It was not until 1870 that large numbers came in, with the mass movements among the lower castes and outcastes. ''To-day the Christian message has brought hope and uplift to the humble people.''

''Even if the Government should take over schools and hospitals,'' the speaker said, ''missions have 'set the pattern' of these institutions. The education given in Christian schools and colleges has been of the highest standard, because the teachers have given themselves to it not just as a profession but as Christian service; not only has there been a high academic standard but also the discipline of Christian character.'' It was the missionary enterprise that started agricultural training, too; then every Provincial Government had its agricultural department. Therefore, the influence of the Christian Church in India through education and welfare and social services has been far wider than the number of Christians would indicate, because of the impact on the life of the Indian people.

As the Church has grown certain problems have arisen. Having Christians live in the mission compound, protected from the influence and customs of other Indians—a segregation no longer possible because the numbers are too large—led to hostility between Christians and non-Christians. When large numbers were brought into the Church it was hard to educate them; there were not enough teachers, and the children could not go to other schools. As a result, there is a great deal of illiteracy within the Church. Because of the backward economic conditions and poverty, the building up of the Church has been slow, members always looking towards the West and accepting western ways of life. These things will change gradually.

Another problem is extreme nationalism within the Church, a critical attitude towards everything Western. It might have been better in the beginning, Mrs. Dass said, to keep nearer the people in forms of worship and church buildings, not to try to build Gothic churches, with pews, in which Indians could not be comfortable; better, too, not to have kept Christian Indians from an appreciation of their own cultural heritage.

Then, too, the people are becoming more church-conscious, looking to the merging of mission and church, with Indians in places of leadership and missionaries to help as advisers and guides.

Implications of the Present Situation in India

The Church in India is not faced with a new situation, Mrs. Dass said in her second address—missionaries have always gone to countries with non-Christian rulers. There will be some restrictions on Christian work, no doubt. There may be persecution, in isolated places, but there has been in the past, because the church in India has been a scattered church, and most of the Christians are from the outcastes. Especially in Pakistan will there be difficulties, as there have been in other Muslim lands. But the Church has been founded by God and cannot be destroyed. Conversions will be more difficult. Many Christians have had very little teaching, and are not well versed in the fundamentals of the faith. Some will go back, as some have gone back to Hinduism. Among reasons for some of the difficulties to be faced, Mrs. Dass referred to communal representation—awarding seats in the legislature to religious communities according to their numbers—which had a very disturbing effect. Some, especially outcastes, found economic and educational advantages in becoming Christians. With the new law against untouchability and the programme of free compulsory education there will no longer be these advantages. People will not come into the Church for any material advantage but will come because they are convinced that Christ gives life. Consequently, the Church will gain in strength.

There will be more and more place in the Church for Indian leadership, the missionary becoming counsellor and guide. ''It is the glory of the Western Church that it helped to found the Church in India, part of the world Church, and India will continue to look to the missionary for help and guidance.'' Those who come to serve, and identify themselves with the life of the people, will be welcome. There will be more work, too, in the training of Indian leaders, and for that missionaries will be needed.

Some missions have already transferred their property to the Church in India and others will gradually do so. More and more churches will co-operate in work in India. The Indian Church needs the help of stronger Churches, and they can strengthen it by strengthening the National Christian Council. The Church there must be made to feel that it is not going to be deserted by Christians through the world, but that the rest of the Church is standing by them in their difficulties. ''India has gained vastly by the coming of Christian people,'' declared Mrs. Dass. ''The very thinking of the people has been transformed, their life tremendously affected by the Christian Church.'' The work of the missionary in the past was so outstanding that all acknowledged it. Christian schools for women opened the way for the emancipation of women, but there is still much to be done. There is room, too, for more pioneer work in education, as in making the people literate, and helping to train teachers. Schools must be kept on. And more than ever will there be the opportunity for witnessing by the quality of one's life. India needs the witness of Christ-like lives.

NOTE. We hope to continue these notes on the Conference in our next issue.

LITERATURE PAGE

Miss Louise A. Reith

Study for Auxiliaries 1947-48

DURING the study year 1947-48 as groups in churches on the continent of North America consider the theme of ''World Evangelism'' the members of the Senior, Evening and Young Women's Auxiliaries of the Women's Missionary Society, as members of The Presbyterian Church in Canada, will think of OUR COMMISSION IN CANADA AND OVERSEAS.

The study is divided for eight meetings, although the material would provide for more than eight meetings, if desired. Included in the study packet is a booklet containing Services of Worship and programme outlines for the eight meetings. Various methods of presenting the material are suggested. Those responsible for arranging the programmes will know which method will be most satisfactory for the members of their Auxiliary and are free to plan the presentation in the way which will appeal most. The Services of Worship, with the exception of that for meeting one, are based on parables of Jesus. They are linked as closely as possible with the Mission Study and it is hoped that they will be used and considered to be a definite part of it.

At the opening meeting of the study our thoughts are turned to The Great Commission and its significance for us to-day; at the second meeting we think of the foundations which were laid in Canada by such pioneers as the Rev. John Black, the Rev. James Nisbet, Dr. James Robertson, Dr. David McQueen and Miss Lucy Baker, and of the beginnings of the women's organizations which became the Women's Missionary Society; at meeting three consideration is given to the building that has been built on the foundations so well and truly laid and to the work in Canada to-day; turning from Canada to the Overseas fields, meeting four reminds us of the beginnings there; at meeting five we think of ''Our Commission in British Guiana and India''; at meeting six, of ''Our Commission in Formosa''; at meeting seven, of ''Our Commission in China'', and at meeting eight we ''Look Ahead'', and are reminded of the urgency of the present.

This study for 1947-48 is an attempt to give a general picture of the fields in the world that are entrusted to The Presbyterian Church in Canada and to help us to be more aware of ''Our Commission''. We hope that as it is used in our Auxiliaries the meaning of The Great Commission may come to us with renewed significance and, inspired by what has been accomplished, we may be filled with increasing determination to do our part in the work entrusted to our Church and to be worthy witnesses for Him at home and overseas.

GIRLS and LEADERS

Mrs. Harold Keefer, *Secretary*

SEPTEMBER is here and once again we take up the joyful task of training our girls in the Christian way of life. It is not an easy one, but it is one that pays great dividends if we are true to the best that is in us and give of our best to the job.

To new leaders we would extend a cordial welcome and wish them much joy in their new experience in leadership. We would suggest that before your first meeting you find out all you can about your new work. Have some one tell you exactly what is expected of you, find out to whom you are responsible, to whom you make reports, and when to make them. Be sure your group is registered with our Girls' Work Secretary, for through this contact you will receive much help, including suggestions for meetings and all the latest news in girls' work. If your group is a Canadian Girls in Training group be sure that you are registered also with the C.G.I.T. local Board. This links your group with other C.G.I.T. groups of every denomination, and you, the leader, will receive help from C.G.I.T. secretaries.

When your group affiliates with the Women's Missionary Society, please notify your Presbyterial Girls' Organizations Secretary, who will in turn report to the Girls' Organizations Secretary on the Synodical Executive, and then the report will reach us, and you will be duly accounted members of our large Women's Missionary Society family.

We should like to suggest that all workers in our department, whether group leaders, Presbyterial or Synodical Secretaries, find out now, at the beginning of a new session, exactly what responsibilities are theirs. Go to the former leader or secretary for information, or ask a member of your executive or, if you prefer, come to us, and we shall be more than delighted to let you know what responsibilities are yours. We are all trying to do our work well, but we do not all know what is expected of us.

We have just read of Princess Elizabeth's address when opening a new youth centre in Edinburgh, and we commend her words to you. Besides appealing for more young people's leaders to come forward, the press despatch says, she had advice to give on the technique of leading.

"Those of us who undertake its responsibilities should be clear about them. First, before we begin to discipline and control others we must have disciplined and controlled ourselves. And secondly, if we set out to lead others we must be sure about where we want to lead them."

The Princess noted that youth organizations were expanding throughout the United Kingdom, but "as we all know there is scarcely one that is not sadly deficient in leaders and many are seriously crippled for lack of them. What, after all, are we living for, if we do not seek to serve?"

CHILDREN'S DEPARTMENT

Mrs. W. N. Ferguson, *Secretary*

Studies for Children's Groups 1947-48

THIS year the members of the children's groups in The Presbyterian Church in Canada will find out what the Bible means to children around the world. The story books for both the Primary and the Junior Age Groups show how boys and girls around the world have learned and are learning the meaning of the Bible stories and how the lessons they teach can be put into practice in their daily lives.

Canadian boys and girls will make many new friends during 1947-48 for the stories are about boys and girls in many different lands. They will find that no matter in what land the other children live, or what kind of games they play, or what kind of clothes they wear, and although they may read the Bible stories in many different languages, they are very like themselves.

For the Primary groups, the six- to eight-year-olds, there is the delightful story book, *My Story Book About the Bible* by Mabel Niedermeyer. In it we meet Dan in an Indian school in America, who found out what it meant to be a "neighbour" to some one else, and proved himself "a good neighbour"; in other stories we meet Premi in India, Chang Ming in China, Ramon in South America, Yuri in Japan and Bolomba in Africa and with them learn how much the Bible means to the whole world.

For the Junior groups, the nine- to twelve-year-olds, *Around The World With The Bible* by Gertrude J. Rinden provides thirteen excellent stories. It is a book of stories that children will want to have for their very own and keep long after the study year is over. Within its pages we find the story of Marie and how a church was secured for the people who lived on the *bayou;* of Jimmy, who "learned the Bible and learned it good'' at Vacation Bible School; of a little Negro girl who helped her Aunt Sue distribute Bibles; of how the Bible was translated into the Cree language; of how children who cannot see read Bible stories in braille; of the way in which the Bible came to one village in China; of how children in a school in India dramatized the story of Joseph and the Rajah wanted the Book which told that story; of how Chano helped the stranger to translate the Bible into Aztec; of Toyohiko Kagawa, who discovered as he studied in a Bible Class that ''God cared''; of the ''Bible with legs'' in Madagascar; of the three American airmen who discovered the Bible anew on the Solomon Islands and of how Hosi brought the message of the Bible to his village in Africa.

Grown-ups as well as children will want to hear these stories. Be sure the children in your church do not miss the opportunity of going ''Around the World with the Bible'' and do not hesitate to make use of the stories in groups for older people.

Mimeographed programme suggestions will be included in the packet with the story books. There will also be available through the Literature Department the booklets, *A Primary Teacher's Guide on The Bible Goes Round The World* by Mabel Niedermeyer and *A Junior Teacher's Guide on The Bible Goes Round The World* by Emily Ellis. The Primary Guide would be of help in using *My Story Book About The Bible* and the Junior Guide with *Around The World With The Bible.*

(For prices see the Book List on the inside of the back cover of this magazine.) —*Louise A. Reith.*

Girls of the graduating class at Birtle Indian Residential School, June 1947

THROUGH THE SOCIETY

BRITISH COLUMBIA

MRS. W. BARLOW, 149 W. 5TH ST.,
NORTH VANCOUVER, PRESS SECRETARY

VICTORIA Presbyterial Society—In June the Presbyterial Executive met in Duncan; fifteen members from Victoria, one from Nanaimo, and one from Duncan were present, as well as all members of the Duncan Auxiliary. This was felt to be a most worthwhile meeting, as constructive discussions took place on missionary work and on ways and means of encouraging the advance of the work of the Women's Missionary Society.

At an evening meeting in May the Knox Auxiliary, Sooke, had two moving pictures shown, ''Dhula the Bhil'' and ''Babes in China-land''. A goodly number took advantage of this instructive and interesting event.

Moving pictures in technicolour of the mission field and of missionary work in Jhansi, India, were shown by the Rev. Joseph and Mrs. Muchan in St. Andrew's Church, Victoria. The various societies of the Presbyterial were invited. It was not only interesting, it was inspiring to see and hear of the advance of Christianity in India, where so much new work, evangelistic and medical, is being planned. Specially stressed was the training of men and women in the Bible School. During the evening the St. Andrew's C.G.I.T. sang choruses, and Mr. and Mrs. Muchan delighted the audience with two duets. Their visit was much appreciated.

Westminster Presbyterial Society — The annual Presbyterial tea was held on June 18th in Fairview Church, with the Presbyterial President, Mrs. W. J. McFadden, presiding. A short musical programme was much enjoyed. Mrs. W. J. Murdoch spoke on the Children's Camp to be held at White Rock, urging each Auxiliary to co-operate in sending as many children as possible to take advantage of the great benefits to be derived from a well supervised camp.

St. Paul's Auxiliary had Mrs. A. Tait, a returned missionary, as the special speaker at their Thank-offering meeting.

In April the Chinese Young Women's group entertained the Senior Auxiliary, when they had as special speaker Miss Ament of the Mission to Lepers; in June they had a meeting in Stanley Park when the Young People's Society were their guests.

Fairview Evening Auxiliary was very busy in the spring making dolls and stuffed animals for missionaries; one parcel was sent to Africa and two to India. At their Thank-offering meeting in May Mr. Mellis, an interesting world traveller from Missouri, showed moving pictures of various mission fields in Africa.

St. Andrew's Auxiliary, New Westminster, held a special meeting recently to celebrate their Diamond Jubilee. Miss Alma Burdick, formerly a missionary in Formosa, was the speaker and Miss Annie Hill gave a detailed account of the work of the Auxiliary during the past 60 years. Special guests were Miss Sybil White, Synodical President, Mrs. W. J. McFadden, Presbyterial President, and Mrs. N.

Postill, daughter of the late Rev. Robert Jamieson, first minister of St. Andrew's Church. Members of the other Auxiliaries of the city attended.

ALBERTA

MRS. A. A. MACGREGOR, 9824 103RD ST., EDMONTON, PRESS SECRETARY

CALGARY—At their Thank-offering meeting Knox Auxiliary, with the Goforth Evening Association, had Miss Lily Macarthur and Miss Helen Scott as speakers. Miss Scott, in a brief but challenging address, spoke of the danger of placing more emphasis on things than on souls, and urged that first things be put first. Miss Macarthur presented our overseas work, speaking of each field, and of the great need everywhere for workers, then briefly reviewed our Canadian work, concluding with a plea for more interest in our homes and the early teaching of children about Jesus and His love.

On May 13th the Goforth Association were guests of the Knox C.G.I.T. group at their annual mother-and-daughter banquet and affiliation service. Diplomas and pins were presented by Mrs. W. Bishop, Auxiliary President. The speaker was Mrs. C. H. Burkholder of Crescent Heights United Church, organizer of the Big Sister Movement in Calgary. She pointed out some of the things girls should get from C.G.I.T. training, such as fellowship, the ability to work and play in groups, leaving no one outside, skill in handicrafts of various kinds, and also the art of gracious entertaining and being entertained. Every girl, she said, should get a real code for Christian living and doing.

In May the Elizabeth Rae Auxiliary of Grace Church invited members of all Evening Auxiliaries of Calgary to a meeting at which Miss Lily Macarthur was the speaker. Referring to the text ''Gather the people together, men, women, and children'', Miss Macarthur said that in children's work the aim is to have our children realize that this is a God-centred world and that God has a plan for our lives—even for children. It was interesting, she said, to look back and realize the changes that have taken place and note the work being done for the religious education of the young, those who will soon be our leaders in the Church, in national affairs, and in all other walks of life. She also spoke of the different branches of our work, on overseas fields and at home, and of the great need of leaders. She appealed to members to give up other things to find time to lead groups of children.

Edmonton—Miss Athalie Read's appointment as regional worker and her arrival in Alberta were greeted with keen satisfaction by members of the Presbyterial.

The Strathcona C.G.I.T. group honoured their mothers at their annual dinner—before it the daughters presented flowers to their mothers. Mrs. Peter Wotherspoon, the group leader, spoke on ''What is Expected of our Girls To-day'' and of the challenge of work to be done by those who give themselves to Christ. The affiliation ceremony that followed was very impressive, and girls and mothers seemed to enter into it in a reverent spirit. Special visitors were Mrs. R. H. MacMicking, Synodical President, Miss Athalie Read, Mrs. C. Oscroft, Presbyterial President, Mrs. R. Patterson, Presbyterial Girls' Secretary, the Rev. J. Herbison, the minister, Mrs. J. Dunn, Auxiliary President, and Miss Helen

McNeill, former leader.

Members of Strathcona Auxiliary were sorry to lose one of their most faithful members when Mrs. J. Anderson moved to Calgary. She had been Recording Secretary for the past 15 years, as well as Welcome and Welfare Secretary, and also served for five years as Presbyterial Press Secretary. On behalf of the two organizations, Mrs. C. Oscroft presented a gold friendship pin to Mrs. Anderson.

Macleod — The Canadian Girls in Training group of St. Andrew's Church, Lethbridge, of which Miss Darline Phillips is the leader, and the Explorer group, directed by Miss Isabel Young, presented a pageant, ''Love's Candles'', at an Auxiliary meeting.

When Miss Helen Scott was in Medicine Hat she told St. John's Ranger group at a supper meeting of the summer work carried on by the Church. In the evening her talk to the Young Women's Auxiliary, and the informal discussion, helped the members to appreciate the work being done among the younger members of the Church.

SASKATCHEWAN

MRS. JAY WATSON, BOX 1056,
WEYBURN, PRESS SECRETARY

PRINCE Albert Presbyterial — Sylvania Auxiliary arranged a Sectional meeting for the eastern part of the Presbyterial, held at Tisdale on June 14th. Four Auxiliaries were represented: Carragana, Sylvania, Melfort and Tisdale. Mr. Welsch, student missionary at Carragana, in speaking on the subject ''The Field is the World'', referred especially to a part of that field which the Women's Missionary Society has been studying this year—India—and gave much interesting information on customs there and difficulties that our missionaries had to surmount in their work. Mrs. Bell, Melfort, stressed the fact that the criticism against foreign missionary work was a selfish one—''The Gospel belongs to all'', whatever their place, race, colour or creed. Miss Boyd, deaconess, spoke on the need of constant prayer. The Rev. I. McKee, the special speaker, gave an address on ''The Open Door''. He said that the greatest work of the Church is missionary work, a work that takes us outside of ourselves, a universal work, and he exhorted all to see to it that every boy and girl in the congregation was a Mission Bander, and to accept the challenge, as presented by that meeting, to be more missionary-minded and to rededicate themselves to this great work. Open doors are everywhere, and we need to see the open doors at hand as well as those further afield.

The Melfort Young Women's Missionary Society has become an Evening Group, in the hope that several older members of the congregation may join.

The Sectional meeting for the western part of the Presbyterial was held at Christopher Lake Camp on July 5th. There were 35 present, besides the delegates and members of the sub-executive, and all felt privileged to have Miss Lily Macarthur and Miss Helen Scott of Toronto meet with them. Mrs. Muchan, who with her husband is home on furlough from Jhansi, India, was the special speaker. Wearing a pink *sari* trimmed with silver bands, she spoke on the method of approach used in endeavouring to give the Gospel message to the Hindus; they are willing, she said, to accept the ethics of Christianity but avoid the personal conflict in the human heart of accepting Christ as their Saviour. Dinner and supper were served in the spacious lodge and a time of relaxation was spent by the lake shore in the evening.

Regina Presbyterial — Early in the spring, Miss Ruby Walker, regional worker in Saskatchewan and Manitoba, paid a short visit to St. Andrew's Auxiliary in Moosomin, where Mrs. Charles welcomed her on behalf of the large number gathered to hear her speak on the missionary work of the Church. The C.G.I.T. girls were present and Miss Walker expressed her pride in the group which just a year before she had helped to organize.

Saskatoon Presbyterial — At a Sectional meeting held in St. Andrew's Church, Rosetown, on June 5th Mrs. Kelly, Synodical President, gave a very inspiring message on ''Advance for Christ at Home, in The Church, in All the World''. Miss Steenson, Presbyterial President, spoke on the aim and goal of the Women's Missionary Society, and Miss Walls, Presbyterial Treasurer, gave a summary of all reports on work in the Presbyterial, which were very encouraging. A good collection of books and other helpful literature was on display. Tea was served by members of the Young Women's group.

At the June meeting of St. Andrew's Auxiliary, Saskatoon, the Cradle Roll members and their mothers were special guests. Following the regular business meeting, Mrs. Ben Johnston, Cradle Roll Superintendent, introduced the visitors, and a short programme was presented; Miss Peggy Brand sang ''When Children Sing'' and little Barbara Matheson gave a recitation entitled ''Mother''.

MANITOBA

Mrs. James Gibb, 308 South Marks St.,
Fort William, Ont., Press Secretary

BRANDON Presbyterial Society—The Presbyterial's summer Rally was held in St. Andrew's Church, Brandon, on May 27th, the theme being ''Christian Stewardship''. Mrs. J. A. Gray presided. Devotions were led by Miss B. Pettypiece of Ninga. Members of the different groups took part in a panel discussion. The special speaker in the afternoon was Mrs. LeCocq of Fort William, Synodical President. Referring to Psalm 72:8—''He shall have dominion from sea to sea, and from the river unto the ends of the earth''—she said we must all work together harder in the future than we have in the past if we expect God to have dominion over all the nations of the world. She referred to the great pioneer missionary superintendent, Dr. James Robertson, whose example we should try to follow. After musical numbers by Mission Band members, Miss Lily Macarthur, Children's Work Secretary, spoke.

A group of C.G.I.T. girls conducted the devotions at the evening session, after which Miss Helen Scott, Young Women's Secretary, addressed the meeting. The Rev. Mr. Jack of Hartney then spoke, basing his remarks on Peter's words, ''We cannot but speak the things which we have seen and heard.'' It is the duty of the Christian and the Church, he said, to preach God's message ''till the earth is filled with the knowledge of the Lord as the waters cover the sea''. The Rev. Mr. Bastedo of Neepawa gave the dedicatory prayer. In her closing words Mrs. LeCocq said, ''For the sake of the great object in view we must overlook differences in opinion and work together as friends, our motto 'The World for Christ'.''

During the latter part of May Mrs. LeCocq, Miss Lily Macarthur and Miss Helen Scott were guests of the Presbyterial Executive. A pleasant social hour was enjoyed and the members presented a gift to Mrs. J. A. Baxter, who has been treasurer for twenty years.

Winnipeg Presbyterial Society — On June 12th the Old Kildonan Auxiliary held their Home Helpers meeting at the home of Mrs. J. A. Davidson. Miss Ruby Walker, introduced by Mrs. Bradley, Presbyterial President, gave a splendid account of her work as regional worker. The meeting was well attended, and all were happy to have Miss Walker present. A social hour followed.

The Norwood Mission Band, under the leadership of Mrs. G. Bateman and Mrs. D. T. Evans, put on an interesting programme on the ''Life of the Indian'', showing how they lived on the reserves and Indian costumes, and the missionary and teachers calling to get them to send their children to our Mission Schools. Mrs. G. M. Williamson, Children's Secretary, also spoke to the children. There was a very fine display of hand work to be sent to Indian Schools. This closed their active year; the Band has over 40 members and an average attendance of 30.

Mrs. G. W. Bradley, Presbyterial President, made her first visit to Calvin Auxiliary. In her message she said all should rededicate their lives to Christ's service; as Church members, we should have a wider vision and do all we can to support not only the Church at home but the work across the seas, if we are to follow the great command of our Lord, ''Go ye into all the world and preach the Gospel to all nations''. The Mission Band sang two choruses, and Margaret Muir, a Band member, told the story of *Mpengo of the Congo.* A social hour followed the meeting.

HAMILTON and LONDON

MRS. C. H. MCDOUGALL, BOX 395,
STRATHROY, PRESS SECRETARY

TWENTY-SIX attended the June Synodical Executive meeting in New St. James Church, London. Reports of the Evening Department Conference in Toronto were given by Mrs. A. Hamilton and Mrs. Wheaton, Evening and Young Women's Secretaries. Mrs. Stauth, Corresponding Secretary, was asked to attend the Inter-Church Missionary Education Conference at McMaster University, Hamilton. The Synodical Board will meet in London on October 7th and 8th.

Bruce and Owen Sound Presbyterial annual meeting was held in Wiarton, Mrs. T. E. Kennedy presiding. Reports were encouraging; allocations had been exceeded. Walkerton Mission Band won the Banner. Mrs. Kennedy reported the Synodical meeting in Stratford, and Miss Margaret Webster spoke on Girls' Work and organization. All were inspired by Miss Williamson's address on the work in India. Mrs. D. Bryce of Dunblane is the new president.

The Home Helpers had charge of the Walkerton Auxiliary's June meeting, when pictures of the work in Jhansi were shown.

Chatham—A spirit of unity and fellowship pervaded the annual Sectional meetings at St. Andrew's, Windsor, at which Miss Jean McKenzie presided, and at Chatham and Ridgetown, where Mrs. S. Chamberlain was in charge. Mrs. A. F. Farquhar, Riverside, presented a forceful missionary challenge, pointing out the opportunities for Christian service and stressing the fact that the seemingly unimportant part played by those at home was of greater importance than was often realized.

The Ellen Douglas Auxiliary, Windsor, remembered Miss Ellen Douglas of India with a birthday gift. Mount Zion Auxiliary, Ridgetown, visited the Thamesville Auxiliary and conducted the meeting; ten members shared in the presentation of ''The Good Shepherd''.

Hamilton—At Sectional meetings at Smithville, Sheffield, and Niagara Falls, Mrs. Buchak of the Hungarian Mission in Hamilton told of their experiences as prisoners in German camps during the war. Mrs. Gillespie spoke at Waterdown, Miss Margaret Allan at North Pelham, Mrs. H. C. McKellar at Port Dover, and Mrs. Donald Munro at Binbrook. All were fine meetings and well attended.

Huron Presbyterial Executive, meeting in Clinton, heard reports of the Synodical meeting with great interest. The Presbyterial Fall Rally will be held at Seaforth. Arthur Circle of Goderich had the Senior Auxiliary and the C.G.I.T. and Mission Band leaders meet with them when Miss Williamson spoke. Seaforth, Exeter, Clinton, Blyth and Hensall also heard Miss Williamson. Mrs. Bisset, Presbyterial President, spoke to three C.G.I.T. groups in Goderich at their ''Mother and Daughter'' Banquet. (The Press Secretary regrets the omission of Huron Presbyterial in reporting those present at the Synodical meeting in Stratford.)

London—The Presbyterial C.G.I.T. groups held an ''Indian Jalsa'' in the Technical School, London. Miss Margaret Kennedy, on furlough from India, spoke as a Bhil woman, telling of the customs of the people, and the change Christian teaching brought to their lives and homes. Stressing the great need for missionaries, including doctors and nurses, in India, she pleaded with the girls to fit themselves for this work. ''Along an Indian Road'', a colourful pageant, was presented and the C.G.I.T. chorus sang a hymn in Telugu.

Maitland Presbyterial annual meeting convened in Knox Church, Ethel, with Mrs. Guthrie Reid presiding. Miss Louise Reith, Literature Secretary, Toronto, spoke of the work of the Literature Department. Mrs. Arthur Hamilton, Atwood, explained the new Synodical Societies. Miss Marion Williamson spoke vividly of the Bhil district and of the great work being accomplished by Christian leaders. Every Auxiliary had exceeded its allocation and the Presbyterial had $500 more. Mrs. Reid, in her closing words, stressed the need for greater service in the home life and urged the training of the young for the work of the Church.

Paris—''Forward be our watchword'' was the theme of the June Conference at Mount Pleasant; all Auxiliaries were represented. With rapt attention those present listened to the inspiring and informative address given by Miss Williamson of India. Noon-hour group conferences brought many fine suggestions for bettering the work. Mrs. John Kelman presided and Synodical greetings were extended by Mrs. Munro of Hamilton.

Great interest was evidenced when Miss Williamson showed pictures of the Jobat school and hospital to the large number of children attending the Mission Band Rally at Innerkip.

Sarnia—Sectional meetings were held in Paterson Memorial Church, Sarnia, at Watford, Alvinston, and Strathroy. Mrs. P. J. McEwen, Presbyterial President, and Mrs. John Williams of Toronto were the speakers. Delegates to the Synodical meeting reported to their own Sectional. Mrs. Williams stressed the great need for more workers, both at home and overseas. All Auxiliaries were well represented.

TORONTO and KINGSTON

Mrs. Eric Larsen,
Box 262, Markham, Press Secretary

GUELPH—Knox Evening Auxiliary, Galt, had a supper meeting on June 23rd when members and ex-members, including guests from Detroit, Niagara Falls, N.Y., and California, gathered to commemorate the tenth anniversary of the Auxiliary. After greetings had been received the ''lighting of candles'' by and for the past presidents took place. A letter from Mrs. J. D. Smart, who inaugurated the Auxiliary, was read.

The Campbellville Auxiliary mourn the loss of Miss Caroline McPhail, who passed away suddenly on June 12th. For forty years she served as treasurer of the Auxiliary.

Lindsay Presbyterial held a well attended semi-annual meeting in Knox Church, Bobcaygeon, on June 24th, Mrs. Cathcart presiding. Members of Glenarm and Ashburn Auxiliaries conducted impressive devotions. The Mission Band, under Mrs. K. Reid's leadership, sang choruses. The Rev. A. E. Toombs addressed the meeting, stressing the need of prayer and the need of more missionaries to carry the Gospel to India's millions.

North Bay—The 33rd annual Presbyterial meeting was held on May 15th in North Bay. Mrs. Andrew Logan presided. Despite great distances between churches in this area, the meeting was well attended. Reports were encouraging, and the allocation had been exceeded. Miss Frieda Matthews stressed the need of advance in the task of spreading the Gospel of Jesus Christ; the doors of opportunity are open now, she said, but we know not for how long. She also installed the new officers.

Orangeville—The 61st annual Presbyterial meeting was held in St. Andrew's Church, Priceville, on June 1st. The programme theme was ''Be Strong and of Good Courage''. It was a privilege to welcome Mrs. W. M. Hall, President of the Synodical Society, Mrs. John Williams, Corresponding Secretary, and Mrs. Percy Ranson, Finance Secretary. Miss Marion Williamson of the Bhil Field, in concluding a fine address, said: ''Only in Christ can the Indian people find real independence and only the Christian religion, with its unselfish desire to help others, can ever make India a nation.'' The allocation was exceeded by $600.00.

The Grand Valley Auxiliary celebrated their 60th anniversary on June 5th, with Mrs. Jean Knox of London, Ont., a daughter of Mrs. Crozier, who organized the Society, and Mrs. R. D. Fraser of Dundalk as special speakers. The remembrance service was conducted by Mrs. John McBride. The Mission Band, Girls' group and Young Women's Auxiliary provided special music. A candle-lighting service was carried out by the presidents of the groups making up the church family, each one telling the history of their work. Mrs. D. P. McDonald, the oldest member of the Auxiliary, presided at tea, which was enjoyed by 135 ladies.

Temiskaming—The 35th annual Presbyterial meeting was held in Englehart on May 16th, with Mrs. E. J. Kerr presiding. All Auxiliaries were represented. A minute's silence was observed in memory of Mrs. A. Jeacle, who passed to higher service last October. She was one of the oldest and most active members of the Kirkland Lake Auxiliary and their Welcome and Welfare Secretary since its inception. At the evening session Miss Frieda Matthews stressed the importance of visiting and keeping in touch with the new-comers from other countries. Women in church groups are well fitted to extend the hand of friendship which they need in this time of loneliness and adjustment, she said.

Toronto—The Agnes Johnston Evening Auxiliary of Riverdale Church were happy to have as guest speaker at their Thank-offering meeting Miss Agnes Johnston, a former deaconess of Riverdale Church. The service of worship was taken by Miss B. Barkley's group. On behalf of the Auxiliary, Miss Agnes Blain presented an Honorary Membership certificate to Miss Johnston.

(Received too late for July-August issue.)

Guelph — The Presbyterial's spring rally took place in Knox's Church, Galt, on May 13th; Mrs. Angus Lindsay was in the chair. Mrs. M. B. Davidson and Mrs. H. Mainprize gave their impressions of the first Synodical Society meeting, stressing the fine feeling throughout. The Rev. G. D. Johnston of Central Church, Brantford, brought an inspiring message on the place of the Church in the world of to-day. The Church has always come first, he said, in its conception of freedom, its testimony for peace and its universality. He closed with the challenging statement: ''We must either convert the world or perish with the world.''

Saugeen — The Presbyterial annual meeting was held in Knox Church, Palmerston, on May 13th. Greetings from the session were brought by the Rev. Gordon Agar, soon to leave with his family for India. Mrs. Beisel, who presided, speaking on ''Redeeming the Time'', stressed the opportunities in mission fields. Mrs. Robert Honeyman reported on the meeting of the Synodical Society. Mrs. A. W. Pae of Toronto, was the special speaker. To Mrs. Gordon Agar a leather utility case and a maple leaf brooch were presented as a token of remembrance from the Presbyterial. Again this year two teenage girls were to be sent to camp. The new president is Mrs. A. Hastie of Holstein.

MONTREAL and OTTAWA

MRS. J. R. HILL, 250 COOPER STREET,
OTTAWA, PRESS SECRETARY

BROCKVILLE—The meeting held in Spencerville in May provided inspiration and uplift throughout the Presbyterial. Mrs. Toombs' fascinating talk on conditions in India made a deep impression. While she made no public address, the very presence of Miss Irene Stringer, also on furlough from India, in her home Presbyterial brought a very special message. Rev. Dr. Wade of Verdun, Quebec, challenged all to prepare the younger generation for the important part they will fill. In a varied and helpful discussion period it was decided to have all Auxiliary reports read and discussed at the spring meeting in 1948 rather than at the Executive meeting in January.

Glengarry—The 33rd annual Presbyterial meeting was held in Cornwall when 131 delegates heard excellent reports from all departments. Mrs. A. D. Stewart presided, and introduced the guest speakers. Mrs. W. N. Ferguson, Toronto, told about the work done in the different mission schools, and the many efforts made in Home Mission work. She also installed the officers. Another guest speaker was Mr. A. H. Baburam, a native of India, now Principal of Albion Canadian Mission School in Berbice, British Guiana. With a thorough knowledge of conditions, he told about the religious, educational and administrative work of the schools and the worth-while results. Mrs. A. J. Wilkes gave a report of the first Synodical meeting in Ottawa. Rev. W. Gordon Maclean, the then Moderator of the General Assembly, addressed a capacity audience in the evening on ''Power'', urging the members to be *doers*, having *active* Christian faith. The Rev. R. Millar of Martintown brought greetings from the Presbytery.

Lanark and Renfrew — Dewars was the setting for the sectional meeting held in June, Mrs. T. J. Baker presiding. Renfrew Auxiliary was in charge of the morning devotions and Stewartville of the afternoon's. The Mission Band report, given by Mrs. L. Lindsay, showed an increase in givings but a decrease in members; Mrs. Culhane presented a fine financial report, and Mrs. N. G. Anderson told of the Synodical meeting at Ottawa. Introduced by Mrs. Ashby, Miss Williamson spoke about her work at Amkhut, India, and made her listeners realize the difficulties and the encouragement in this great work. An effort will be made to increase subscriptions to *The Glad Tidings.*

Ottawa—A fine sectional meeting was held in Manotick when members from Richmond, Kars, Manotick, Gloucester and Ottawa were present. Mrs. J. Logan-Vencta presided, and Mrs. F. Duminy led in devotions. Basing her information on *Glad Tidings* items, Mrs. F. Finlayson gave a colourful talk on ''High Lights from China and India''. A comprehensive paper on Women's Missionary Society activities since organization, up to and including the formation of Synodical Societies, given by Mrs. A. G. Cameron was a source of much information. Mrs. Logan-Vencta introduced a new and popular feature when she read selected bits of poetry from a number of recent issues of *The Glad Tidings.* This proved most acceptable. Mrs. J. R. Hill spoke on ''Comparative Values''. Reports were given by several Presbyterial Secretaries. Mrs. J. M. Moodie and Mrs. R. W. Ellis spoke briefly for Manotick, Mrs. H. Gilmour for Richmond, Mrs. Crawford for Kars. The tea served on the shady lawn was delightful.

Quebec—Mrs. H. O. Parker presided at the 32nd Presbyterial meeting, held in Upper Melbourne. Mrs. R. Ray conducted the devotions at the morning session and Milan Auxiliary members in the afternoon. Mrs. W. E. Baker, Synodical Vice-President, stressed the fact that there is a great deal of work to be done in Canada, and that the road is always *up* hill in Christian work. Mrs. Owen Campbell gave as a closing message some timely thoughts on ''Why we are Protestant''.

Sherbrooke Auxiliary, at a recent meeting, paid tribute to the late Mrs. Arthur Jobel, Presbyterial Recording Secretary and Auxiliary President—''Such a sincere worker.''

Treasurer's Statement

June 30th, 1947

RECEIPTS:	
Annuity rates from missionaries	$ 53.07
Weirdale Hospital	10.72
Held for Missionaries' Personal Expenses	490.00
Evening Department Conference, "Mrs. Hugh McMillan's work in Formosa"	68.14
Ontario Provincial 1946 balance	380.82
SYNODICAL SOCIETIES	
British Columbia	400.00
Alberta	553.87
Alberta, Supplies	67.00
Montreal and Ottawa	2,700.00
Montreal and Ottawa, Supplies	665.30
Toronto and Kingston	4,700.00
Hamilton and London	3,488.75
	$13,577.67

DISBURSEMENTS:	
Weirdale Hospital	$ 10.00
Chinese in Canada	866.02
Indian Schools:	
Birtle	250.66
Birtle, Government Grant	1,876.57
Cecilia Jeffrey	162.49
Cecilia Jeffrey, Government Grant	2,189.04
Mistawasis	45.00
Deaconesses	1,643.30
Children's Centres, Vancouver and Montreal	406.82
St. Margaret's Centre	330.40
Supplies	596.44
China	1,255.00
Formosa	604.54
British Guiana	1,997.50
India:	
Bhil Field	5,325.00
Jhansi Field	3,608.00
Deputation	63.83
Exchange	23.73
Publications	483.32
Administration	1,016.00
Grants	450.00
Organization	1,600.07
Student	100.00
Christian Literature	62.50
Missionaries' Expenses	331.40
Life Membership	131.88
	$25,429.51

RESERVE FUNDS

RECEIPTS:

Special Fund—	
Interest	$ 172.47
Legacy Fund—	
Interest	302.10
Estate of the late Mrs. Hugh McNiven, through Knox Church Auxiliary, Belmont, Ont., "India"	714.83
Estate of Mrs. Chas. Steedsman, through Knox Auxiliary, Leamington, Ont., "Formosa"	840.96
Estate of Miss Janet C. McKellar, through Victoria Auxiliary, St. Paul's Church, Ingersoll,	
"Formosa"	300.00
"India"	200.00

Peace Thanksgiving Fund—	
Interest	210.00
Pension Fund—	
Interest	239.68
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Interest	210.00
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* * *

The British film producer J. Arthur Rank was presented with a special scroll for his outstanding achievements in the field of religious films by the World's Sunday School Association.

—*Ecumenical Press Service,* Geneva.

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Chatham Presbyterial—Mission Band, Knox Church, Windsor. Leader, Mrs. Lorne Kettlewell, 1086 Campbell Ave.

Toronto and Kingston

Kingston Presbyterial—Rainbow group, Canadian Girls in Training, St. Andrew's Church, Kingston. Leader, Miss Sheila Ewart, Box 22.

Montreal and Ottawa

Lanark and Renfrew Presbyterial—Young Women's Auxiliary, Smith's Falls. Pres., Miss Mary Nichol; Treas., Mrs. Claude Hill; Sec., Mrs. Wallace Moffatt.

Saskatchewan

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Vol. XXIII OCTOBER 1947 No. 10

THE GLAD TIDINGS

Lodge at Christopher Lake Camp

The Women's Missionary Society
of the
Presbyterian Church in Canada
Toronto 1

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The Glad Tidings

Vol. XXIII TORONTO, OCTOBER 1947 No. 10

EDITORIAL

Mrs. A. B. Rice, who was a member of the Council Executive for about twelve years, died in August at her home in Toronto. She was in her 91st year. For a time after 1925 she was Lantern Slides Secretary, then for ten years, until she resigned as a member of the Board in 1937, she served as Secretary for British Guiana. A devoted member of the congregation of Victoria Church, Toronto, formerly West Toronto Junction, she was especially active in the Auxiliary, of which for forty-one years she was secretary.

Miss Elizabeth MacLennan, a former missionary in Honan well known to many through our Church, died in Edmonton in August. A graduate in Arts of Queen's University, Miss MacLennan, whose home was in Lancaster, Ontario, went to China in the autumn of 1905, as a missionary of The Presbyterian Church in Canada, under the Woman's Foreign Missionary Society, to take charge of a boarding school for Chinese girls at Wei Hwei in Honan. For about thirty-five years she continued to serve there in the educational work of the mission, after 1925 under The United Church of Canada. After she retired in April 1940 she went to Edmonton, where her sister was living, Mrs. R. McRae, the Synodical Treasurer of our Women's Missionary Society in Alberta.

Miss Margaret Campbell, who has been accepted as a candidate for overseas service as a missionary nurse, is to spend the 1947-48 academic year at Scarritt College in preparation for work in India.

Mr. and Mrs. Noble E. Swanton have been appointed to the Cecilia Jeffrey Indian School, Mr. Swanton as instructor in manual training and Mrs. Swanton to have charge of the intermediate class and teach handicrafts.

The Rev. J. C. Eldon Andrews and Mrs. Andrews left for China early in August. Mr. Andrews expects to serve as an educational missionary in Yunnan province.

The Rev. R. H. McIlwaine, with Mrs. McIlwaine, went to Formosa in the summer by special appointment of the General Board of Missions to work among the Tyals on the east coast. Formerly a missionary in Japan, Mr. McIlwaine has the knowledge of the Japanese language that is necessary for workers among these people who now know only Japanese and their own language.

Writing to Mrs. Strachan (August 25) Mrs. Dickson says: "We are leaving to-day with the McIlwaines to show them their new home site at the Bible School. Mrs. McIlwaine will then go with me up into the mountains where we are to have a week of meetings, teaching the Life of Christ (with the flannelboard), new choruses, hygiene and several more things. We are to be gone at least ten days."

Miss Kathleen Stewart, nurse at the Birtle Indian School, spent part of the summer working under the Presbytery of Brandon, visiting and meeting with groups in the district around Lenore. When she was in Toronto later she reported that to her the weeks there had been very encouraging. Referring to their year at Birtle (September to June), she said it had been a good year for the school. Nine students graduated in June. From their church givings, besides paying $24.42 for Sunday School supplies, $8.95 for the Sunday School picnic, and other expenses, they had $70 for the Budget, $12.55 for the Advance, $8.00 to send a girl to camp, and $1.00 towards the expenses of a delegate to the Oslo Youth Conference.

Preachers' Conference in North Formosa, July 21-29, the first to be held since the missionaries left in 1940.

Dr. J. Lovell Murray

THE retirement of Dr. J. Lovell Murray this year from the directorship of the Canadian School of Missions marks the end of an epoch so closely connected with the development of our Society that it behooves us to take very special notice of it and to record something of our appreciation of Dr. Murray's work as director and our recognition of the benefits received as one of the sharing Boards during his capable leadership.

It is difficult to pay tribute to Dr. Murray without touching on the history of the Canadian School of Missions, for since 1921 his life has been bound up with that of the School. So much has already been spoken, written and tangibly expressed in appreciation that Dr. and Mrs. Murray must know the light in which they are regarded. In his annual report for 1946-47 the director includes a very fine historical summary, so comprehensive that one wishes it could be printed in all the church magazines—and in it he says, "To move out from a responsibility which one has carried on for a quarter of a century with the assurance that those most concerned and responsible have not been disappointed in one's efforts and that the friendships which have been given so lavishly will carry on and enrich the years ahead—this is surely a comforting experience and will be an inspiring memory." Dr. Murray modestly minimizes the degree to which any of his personal gifts and aptitudes contributed to this success and gives the credit to the Council, the staff, the lecturers and fellow-workers and their co-operation. But we well know that he was the pivot around which everything else revolved and that his fitness for the position was beyond question. His wisdom and good judgment in dealing with every type of personality and problem, his unfailing friendliness and interest; all made him the central and indispensable figure.

Not only on behalf of our candidates and missionaries and their training did we as a contributing Board avail ourselves of the privileges of the School of Missions but on many occasions the use of the premises was granted for meetings and conferences. This was a great boon, for no request was refused and we were always made to feel welcome and to feel that it was our right to be there. Oft-times it was a matter of regret that the press of other duties prevented the Board members from taking advantage of some of the outstanding lecture courses that were provided, to hear notable speakers, and to participate in more of the school's activities. These will go on with increasing effectiveness and the desire to meet new conditions and changing needs, and the surest way to show our appreciation of the years that have gone is to endeavour to support the new director, the Rev. T. W. Isherwood, with an even greater loyalty and more definite co-operation as he enters on his new duties.

To Dr. and Mrs. Lovell Murray we would express our true gratitude and continued friendship and the hope that for them in their retirement ''the best is yet to be''!

—M. L. McMurrich.

Miss Margaret H. Brown of the Christian Literature Society for China, writing to Mrs. Strachan (August 15) gives late news of some of their work.

HOW very pleased I was to receive the $250.00 for Christian Literature and *Happy Childhood.* There never was a time when we needed money more or when money achieved so little. I note that we are to send some *Happy Childhood* and other literature to Mrs. Mildred Gehman and I am writing her about it. . .. .

Happy Childhood now has a circulation of 13,000. This is really thrilling, but the worst of it is we cannot keep our subscription prices within sight of the increased costs. We must give two months' notice at least before increasing our rates and very often by the time the two months has passed costs have doubled while we have taken subscriptions for a year in advance! ! This sum will greatly help this good work. *Woman's Messenger* is increasing in circulation and is now up to 2,500. It is meeting a real need and we have launched our *Preachers' Magazine* again. This brings us back something like pre-war work.

I send my very warmest regards to all friends in the Presbyterian Women's Missionary Society. I read the *Glad Tidings* monthly with keen interest and note with pleasure the good work being done throughout the world.

A story from the India Bible Society depot in the Punjab, as quoted in *God's Plenty*:

''One day in October 1945 a stalwart-looking man of middle age came to the depot. It was difficult to understand his language, but we gathered that he wanted to buy a copy of the Story of the Cross. Although he said he did not want a Bible or a New Testament, it occurred to me that it was the Gospel he was looking for after all. So I opened the chapter in which the crucifixion of our Lord is described in one of the Gospels. He snatched the book eagerly and read it and then said, ''This is the book I want.'' He bought a copy of the New Testament and went away joyfully, taking it with him to the Jhang district, an unevangelized part of the Punjab.

The World Conference of Christian Youth

Miss Edna McIntyre, one of our Church's representatives at the Oslo Conference, gives her impressions of that great gathering.

A LITTLE over a year ago a Call was issued to Christian Youth of the world to gather to reaffirm together their common belief and faith in the Lordship of Jesus Christ. In answer to that Call, twelve hundred young people and youth leaders from seventy countries met for ten days in July of this year in Oslo, Norway, for the Second World Conference of Christian Youth.

It was a moving sight, that first session in Oslo's great Filadelfia Hall, as the roll was called and delegations from country after country, many in colourful national dress, rose in their places under the words written in four languages, ''Jesus Christ is Lord''. They came from China and India, and the Islands of the South Seas, from Palestine and Iran, from Australia and New Zealand, from Nigeria and the Gold Coast, from West Africa and South Africa, from the Americas, from more than a score of European countries—from the four corners of the earth. Here was evidence that the Church of Jesus Christ stretches round the world, gathering black and white, brown and yellow, into one great spiritual fellowship which not even the horrors of long years of war could destroy.

We were deeply thankful and grateful to God for the privilege of being allowed to meet together in such a fashion, and for the joy of that rich fellowship. Yet, as the days went by, we experienced a keen sense of grief. First, in spite of the seeming completeness of our gathering, we realized that there were large sections of the world's youth not officially represented at the Conference. The Japanese, for instance, were prevented at the last minute from leaving their country. Yet we know they were with us in spirit, and we were conscious of the link that bound us together in spite of human barriers.

Secondly, we became sharply aware of the tensions and differences—political, economic, racial, national, religious—represented in our midst. We had Germans entering a country which had recently suffered so severely at the hands of other Germans. We had delegates from India and Great Britain meeting together on the eve of India's independence—an independence considered by many to be almost freedom from slavery. We had Dutch and Indonesians coming face to face while their countries were at war. We had the stage set time and time again for the cruellest kind of racial discrimination. We had, it would seem, a veritable ''ammunition dump'' which might explode at any moment. But nothing of the sort happened. Instead, we found the Chairman of the Conference, a young Norwegian pastor who had been active in the Resistance Movement during the occupation, extending a special welcome at the opening session to the fifteen German delegates. The Indians and the British came to a new and clearer understanding of, and esteem for, one another. The Dutch and Indonesians met together many times for prayer and discussion, and finally were able to issue a joint statement to the Conference on the conflict in Indonesia, in which they expressed a common desire "to continue to meet each other as brothers and sisters in Jesus Christ, in order to help in clearing the road toward co-operation between the two peoples on a basis of liberty and equal rights." Time after time, we saw the spirit of Christ transcending all racial, national and political allegiances, and uniting in fellowship those who by other standards certainly would have been enemies.

This paradox of joy in unity and pain in division was perhaps most evident to us in our great Conference Communion Service, as group after group—coloured youth together with white, Dutchmen and Indonesians, Germans with Norwegians, Reformed Churchmen together with Episcopalians and Lutherans—knelt before the altar in the beautiful Norwegian Lutheran Cathedral and received the same bread and wine—in communion with the same, the one, Lord. We left that service with a new vision of what real unity in Christ means, and yet with a new sense of the divisions of Christendom when we realized that there were not a few in the Conference who could not partake of the elements of that Communion.

During the days of the Conference, as we met and talked and discussed together and listened to the addresses of eminent Christian leaders, we were forced to a real knowledge of the terrible sickness of the world. At every turn we faced problems so large that they each would seem to overwhelm civilization, and so numerous that it would seem as if no possible way out could be found. We learned of the moral disintegration which is found in many places but is perhaps most obvious in those countries where the dreadful experiences of the war years have taught hatred and dishonesty and disregard for law and order and for the value of human life. We came to a new awareness of the political tensions throughout the world—the upheavals in the East, culminating in some cases in actual warfare; the division in Europe which keeps hundreds of thousands of displaced persons still living in camps, unable to return to their homelands. We learned of the terrible physical suffering and need in many areas of the world, and at the same time of the seeming complacency in other areas of plenty. We saw the utter hopelessness and despair of many people in the face of the situation of the world. There were even delegates at the Conference who said, in effect, ''We can do nothing. God is punishing us for our sin, and there is nothing we can do but repent and wait for Him to act.''

Along with this knowledge of the state of the world came a realization of our own personal share of responsibility for the conditions. We found that far too often we deny by our acts the things we proclaim. We have become too materialistic in our relationships, too ready to accept as our own the standards of the world, and, worst of all, too weak in our witness to the Lordship of Jesus Christ. We found ourselves inescapably called, first, to reconsecrate our own lives, wholly and completely, and then to witness faithfully and effectively, by our words and our deeds, to the Christ who is the only hope for our very sick world. Those of us from the older Churches especially received a new challenge to Christian Missions. We have ringing in our ears the pleas of those from Asia and Africa for young people to come and help them in their task of making Christ known to the millions of their fellow countrymen who have never even heard of Him. The situation is desperately urgent. We cannot, we must not, ignore their requests.

Oslo was no mere international holiday for a fortunate group of young people. It brought together a cross-section of Christian youth, serious, responsible young men and women, who worshipped, prayed, studied, thought and shared experiences together, and in a spirit of Christian love tried to examine freely and frankly and to understand the divisions and difficulties that beset us. Every one of the twelve hundred delegates came away sober and thoughtful, pledged to take a new part in the great mission of Jesus Christ and His Church in the world which knows so little of Him. God called us to the mountaintop at Oslo, He spoke to us there, and now He has sent us back to our own communities and constituencies to carry out His bidding. May He help us as we endeavour to do that.

This hour is yours, the great Eternal Now.
  Employ each moment for the Acts of right;
Bend to each task with will and sweated brow;
  Forget aught else, and toil with all your might.

—From poem by T. Angus Kerr, in *Life and Work.*

Three Western Camps

Miss Lily Macarthur, Children's Work Secretary, tells of the camps in three western provinces at which she was a leader in the summer.

A LONG anticipated pleasure was realized this summer when opportunity came to share in the work and fellowship of three of our western camps. These camps differed in programme and in the age of the campers, but all had the same aim, giving instruction and training for service in church and community.

The camp itself at Christopher Lake was rather a surprise. I had not expected that so new a camp would be so well equipped and in such fine order. The main building, or lodge, is particularly attractive with the large common room, dining-room, and kitchen downstairs, and dormitory upstairs. The fire-place in the common room, directly opposite the main door, commands immediate attention. It is built of stones collected in the district; large and small, light, dark and bright coloured, these stones are put together in a most pleasing pattern.

This Adult Camp, a new venture, was directed by Miss Ruby Walker, and she had as her leaders Mrs. Muchan of India and the Young Women's and Children's Work Secretaries. The attendance was not large, but all present were interested and alert. Each day started with worship around the breakfast table, taken by the director, and closed with vespers beside the fireplace, where a brightly burning fire gave the necessary light. In between, the campers gathered at regular intervals for instruction and discussion on Women's Missionary Society organization, programme building, constitution, and children's, girls' and young women's work. Mrs. Muchan gave talks on her life and work in India each afternoon and one evening showed her beautiful slides. She made a splendid contribution to the camp and charmed all who met her. Holding the Sectional meeting for the western part of the Presbyterial (Prince Albert) at the camp on the closing day was a happy arrangement. Happy memories linger of this first visit to Christopher Lake Camp.

Beautiful for situation is Shoal Lake Camp! In imagination one pictured Indians flitting between trees, hunting in the forests and fishing in the lake. Indeed, sometimes as we gathered at sunset time on Chapel Rock for vespers, Indians in their little boats appeared on the lake not far from us, apparently listening to our singing and interested in what we were doing. In the dining-room we sometimes spoke of the Indian boys and girls who had gathered there in days gone by, around the same tables.

Shoal Lake Camp

This was a Canadian Girls in Training Camp and my particular responsibility was the World Fellowship group. The interest of the girls in this subject from the very beginning was a fine tribute to Miss Bessie MacMurchy, who at last year's camp had shown the girls that being a missionary is a vital, thrilling, satisfying life-work. The fellowship with the two co-directors, Miss Miller of Winnipeg and Miss Ruth Fernie of Toronto, Mrs. Duffin, the house-mother, and the other leaders, was helpful and satisfying.

I regretfully left Shoal Lake before the end of camp, in order to attend the Children's Work Conference at Des Moines, Iowa. It was necessary to leave by boat about four o'clock in the morning to be at Waugh Station in time for the Winnipeg train. I cannot adequately express in words the beauty of that early morning. Everything was quiet, except for the lapping of the water and the occasional call of an early bird. There was awe and reverence in our hearts as we watched the sun rise, gradually giving light to our part of the world and glorious colour to sky and lake.

The third camp was close to the waters of beautiful Lake Okanagan. Its name ''Sorec'' is formed from the first letters of South Okanagan Religious Education Camp. It was an inter-Church camp for leaders of Canadian Girls in Training and Explorers, and was directed by Miss Constance Young, Executive Secretary of the Girls' Work Committee, Department of Christian Education of the Canadian Council of Churches. Amongst the leaders were the Baptist and United Church secretaries for Children's and Girls' work in British Columbia, and Miss Marjorie MacKay, our deaconess at Port Alberni, and Miss Helen Boutilier. The three Presbyterian leaders were in charge of the Bible study for C.G.I.T. leaders, and the entire study programme for Explorer leaders.

As at most camps the camp-fire was a special feature at "Sorec". One evening a panel discussion on "What I expect from my Church, and what the Church expects from its members" aroused much interest. The books of Amos and Hosea were dramatized on two different evenings before the camp-fire was lighted. Then around the fire the messages of the books were discussed and applied to life to-day. Careful thought was given to the preparation of these dramatizations, and they were reverently presented. The only trip away from camp was to a large peach orchard and canning factory.

One hopes that many camps will offer similar opportunities for training to our church people who are engaged in the Christian teaching of our children and young people.

When in Red Deer Presbytery early in the spring, we visited Sylvan Lake Camp through the kindness of the Rev. Ian and Mrs. MacSween. This is another beauty spot where our boys and girls and young people meet to study and work and play under the guidance and supervision of ministers and leaders of our Church.

Girls' Camps in Saskatchewan

Miss Ruby Walker tells of the two girls' camps she directed.

AGAIN it has been my privilege to share in the camp work in Saskatchewan, by directing Buena Vista girls' camp (July 8 to 18) and the girls' camp at Christopher Lake (July 21 to 31).

Eighty-nine girls attended these camps, coming from our congregations in the north and south of the province; for some it meant an all-night trip by train. A C.G.I.T. group organized last year had raised enough money to send ten of their members to Buena Vista.

At each camp the programme was determined by the interests of the girls. For Bible Study the book *Disciples of Jesus* was used, and one was impressed by the response of many of the girls to the study of God's Word. All who were 15 years old were eager to try for the Youth Leadership certificate. The keen interest in the Mission Study on "The work of our Church at Home and Abroad" and the questions and discussions on it made it clear that teen-age girls are interested in Missionary Education. A happy hour each day was spent in Interest groups—Handicraft, Etiquette, Campcraft and Music; and special events such as a formal dinner, International Day, a shore supper, a "trip to our mission fields", "hikes", and visitors' day added to the happiness of all at camp. Campfire programmes reveal real talent and leadership qualities.

To the Sunday evening open-air service at Buena Vista, held in front of the cottage on the hillside overlooking the lake, other campers at the Beach were invited. The Rev. N. D. Kennedy, assisted by the Rev. J. B. Fox, both of Regina, conducted the service.

Few of the girls will forget the quiet times during morning watch, at evening vespers, or in a service in the outdoor chapel.

A word of praise is due camp committees and leaders. Our leaders were competent, spiritually-minded and truly interested in the girls. Those who gave willingly of their time at Buena Vista to make the camp a success were: Mrs. J. B. Fox, Miss Isobel Young, Mrs. Spragge and Miss Beulah Cameron; at Christopher Lake: Mrs. McKelvie, Mrs. Stanley, Miss Mildred Punter, Miss Zena Cavana, Miss D. Talbot, Miss L. Kelly and Miss G. Kelly; and at both camps, Miss Margaret Boyd and Miss Vera Moffat.

When a camper says to the director, ''I never thought very much about being a Christian until I came to camp,'' or ''Wouldn't it be wonderful to be a missionary?'' one realizes the value of summer camps for the youth of our Church. Our camps at Buena Vista and Christopher Lake have much to offer the girls and boys of Saskatchewan. A camp programme of Bible Study, Interest groups, Recreation, and the personal contact with consecrated leaders can lead many to Christ and to a desire to serve Him.

Christopher Lake Camps

The Rev. J. S. Clarke of Prince Albert writes of young people's camps in northern Saskatchewan.

DURING the month of July three camps were held in northern Saskatchewan at our Presbyterian camp site on Christopher Lake. A very successful adult camp was held the first week, about which Miss Macarthur has written.

To the boys' camp, held for eleven days, forty-four boys from the Presbyteries of Saskatoon and Prince Albert came. The splendid equipment of the Christopher Lake Camp facilitated the carrying out of a well planned programme of Bible Study, Mission Study and Christian Recreation. The Sermon on the Mount was studied with the boys and the story of the Overseas Missions of our Church was vividly presented to them. Interesting handicrafts were taught, and many of the boys were able to take home pieces of leather work which they had completed. Swimming instruction was given and ten boys received the swimming badges of the Canadian Red Cross. Many boys went home better able to take their places as teachers in our Sunday Schools and leaders in our Young People's Societies. Six ministers of our Church and one student minister were leaders at this camp, which was directed by the Rev. J. S. Clarke.

Miss Ruby Walker, regional worker for Saskatchewan and Manitoba, directed the girls' camp, assisted by ten leaders. Fifty girls from northern Saskatchewan attended this camp, which was also held for eleven days. Bible study, missionary education, and Christian living were emphasized in the programme, which proved to be of great interest and help to the girls. The importance of Christian living and Christian service was a continual challenge to the girls, who will take their places in the Sunday Schools and girls' groups of many congregations. The use of missionary slides and missionary literature helped the girls to ''visit'' the mission fields of our Church. Hikes to adjacent beaches, a fine programme of sports and recreation and lively singsongs made each day interesting and busy.

The value of our camps is to be seen in the growth of our boys and girls in Christian character. Tribute must be paid by our Church to the leaders who gave themselves freely and devotedly to our camps.

Peace Memorial Camp

THE Presbyterian Peace Memorial Camp, the new camp for the Synod of Montreal and Ottawa beautifully situated on Lake Francis near Lancaster, Ontario, was open during August. While work on the camp had not been completed, it was sufficiently advanced, with two buildings bought from the War Assets Corporation, that the Synod's Camp Committee, of which the Rev. W. Harold Reid is convener, arranged to have three groups there. A boys' camp was held August 2nd to 12th, a girls' camp, August 12th to 22nd, and a young people's and Sunday School leaders' camp, August 23rd to 30th.

At the Girls' Camp were twenty-two girls from the Montreal district and eastern Ontario, who found enjoyment and profit in the varied activities of camp, which included Bible study, handicrafts directed by Mrs. J. L. Craig of Verdun and Miss Margaret Miller of Iroquois, bird study with Miss Edith Whyte of Ottawa, and swimming. Camp-fires with songs, folk dances and stunts, shore dinners, and a swimming meet all added to the girls' enjoyment of the ten days together. The Rev. Wallace MacKinnon of Winchester was business manager.

At the Young People's Camp, Miss Muriel Judd, of the Chinese Work in Montreal, led in the study of missions.

Finding Refuge Among Christians

Miss Ellen Douglas of Amkhut tells the story of Teniya and his wife, Cheni bai.

A SHORT while ago two interesting visitors met in my office. The one was Guman bhai, faithful old elder, one of the earliest Christians and still a leader in our community. The other was Cheni bai, helper in the Children's Home, deaf and dumb, but far from "dumb" as young Canadians often think of the word. Proof of this might be found in the fact that she has had three husbands and is still very desirable to those seeking wives. On meeting Cheni bai, Guman bhai began reminiscing about her first husband, Teniya, once a famous thief.

Miss Ellen Douglas

Teniya, after years of successful raids with robber bands, was caught and put in the state prison of Alirajpur. It was extreme punishment for one who had roamed the jungles at will to be chained and confined night and day. When his wild spirit had had just about all it could take, Dr. Buchanan and his friend Guman went to visit the jail, as they frequently did. Their hearts went out to Teniya and Dr. Buchanan was able to have him released when Guman bhai promised to be responsible for him. And so it happened that Teniya, bold and daring robber chief, joined the Christian community in Amkhut. "I was sick, and ye visited me: I was in prison, and ye came unto me." This was a reality in the life of Teniya. Love accomplished what chains and prison bars could never do, and Teniya became a new creature in Christ Jesus. That the change was complete is revealed by the following incident told by Guman. One day a gift of meat was sent to Teniya by some of his old robber friends who had not forgotten him and were still willing to share with him the fruits of their plunder. After looking at the gift a few moments, Teniya said, "You may take this back to the one who sent it. The Teniya who once would have been happy to receive it is now dead, and the new Teniya will have nothing to do with it."

In a few years Teniya went to be with the Lord whom he had come to know and love so well, leaving his wife, Cheni bai, with three small boys, the youngest a very small baby. In this country the father's relatives have first claim to the family possessions, so Cheni bai was taken off with her sons and her cattle to the distant jungle home of her husband's heathen relatives. They soon made her life so miserable that she was forced to leave her cattle and, worst of all, her two oldest boys with their uncles and return with her baby to the only place where she had known peace and joy, the Christian community.

For Cheni bai life opened up as in her association with Christians she came to know more of God and His love. Owing to her afflictions her understanding is far from complete, but we feel sure she is a believer who is grateful for all she enjoys. Though happy in her work in the Children's Home, and pleased and proud of her grown-up son Silas (now beginning a course as male nurse in Jobat Hospital) and also of her daughter by her second husband, Mirium, now one of the big girls in the hostel, she has never forgotten her two boys who remained with their uncle in the wilderness of Pratapura. Great was her grief when the eldest boy, having fallen into the evil ways of his uncle, died in jail. One boy, Dhanraj, was left and her loving concern was all for him until, perhaps as a result of her prayers, that boy appeared on the verandah a few days after Guman and she had met in the office and recalled her first husband and the old days.

As is so often the case, this boy did not seek the fellowship of the Christians out of sincere desire and love for Christ. For twenty years or so he had lived with his uncle, a wicked man who had three wives. After some looting exploits the uncle was caught and put in jail, and Dhanraj was left in charge of the homestead and the three wives. During her husband's absence one of these women ran off to other men, a quarrel resulted and she was killed. About this time, the uncle with several others broke out of jail, and Dhanraj, terrified that his uncle would hold him responsible for the death of his wife, fled for his life, taking with him the five-year-old daughter of his dead brother. In his time of need, his thoughts turned to his mother and so he came here. She, of course, was delighted that he had sought her and was most anxious that the water should be put on his head immediately. We explained that he would have to be taught before that could happen, but we do pray that, like his father, he may be thoroughly converted, a testimony to the never-failing grace of God. Cheni bai is just as delighted to have with her in the Children's Home her little granddaughter, a bright wee girl whom the others in the family named Martha. Thus one more child has found refuge among the Christians.

Such is life in this Bhil land, without Christ a life of looting and suffering and fear, but with Him, love and joy and peace. We rejoice with Cheni bai that her particular lost ones are found, but there are still so many beyond the shelter of the fold. Jesus said, "Them also I must bring."

Christian Literature for China

THE Christian Literature Society for China traces its origin back to 1877, when a Conference of Missionaries in China appointed a committee to prepare school books. ''This led Dr. Williamson (who had been a member of the committee) to form in 1884 in Glasgow the Chinese Book and Tract Society.'' After his return to Shanghai he founded in 1887 the Society for the Diffusion of Christian and General Knowledge, which in 1906 changed its name in China to ''The Christian Literature Society for China''. ''It is a Society within the missionary Societies, a free federation for common purposes.'' There are nineteen co-operating Boards, each of which can nominate one or more directors. The missionaries and Chinese on the editorial staff are supported by Mission Boards. (The Rev. Z. K. Zia is our Church's representative.)

Restoring the Paths, the Society's 59th annual report, tells how work at the Shanghai headquarters was re-established during 1946, with a new Board uniting the two that had carried on separately during the war, one in West China and the other in occupied China. Gradually offices, library and bookstore were reopened, and the number of workers was increased.

''Starting the wheels of production turning once again in Shanghai after five silent years was no easy matter. Our first efforts were concentrated on producing the two magazines, *Happy Childhood* and *Woman's Messenger.* It wasn't easy. The presses we formerly used had been almost completely closed down for some years and it took time to get them working well again. . . . Fortunately, supplies of good paper were available. . . . So far as we are aware, *Happy Childhood* is the only magazine which made the move back (from Chengtu, West China) without stopping publication for a single issue. Many other magazines ceased publication for several months. But costs had mounted by leaps and bounds. . . . By the year's end we had increased our price to $3,000 per year ($200 a year before). This is expensive for people who live in the far interior where the cost of living is much lower, but from a Shanghai point of view it is too cheap. We try to maintain a reasonable price so that children all over China will be able to benefit from this Christian magazine. . . . It is good to know that it goes into so many non-Christian homes.

. . . ''It was February before we succeeded in getting the first issue of *The Woman's Messenger* off the press in Shanghai.'' (Miss Mary Liu, the editor, has been spending this past year studying at Union Theological Seminary, New York.)

''Compared to pre-war days very few new manuscripts have come to us this year. One feels that most of China's Christian writers are overtired and overstrained.'' In all, within the year they put out 22 new publications in Shanghai and one in Chengtu. Five new books for children were published, and for the Home Week five pamphlets for the *Christianizing the Home Movement.* ''Printing prices seemed so excessive we doubted whether we would be able to reprint more than one or two urgently needed books. But we soon found that it would be impossible to wait. . . . Before the end of the year we had reprinted 47 books.

''Our biggest undertaking of the year was reprinting the Hymnal. Throughout the years we were in West and Southwest China we were never able to reprint anything but an abridged edition. . . . Churches had lost most of their books and as soon as communications reopened, they were anxious to secure supplies. Sales were so encouraging that we decided to reprint 5,000 copies—then an additional 5,000—and I am glad to say the books were off the press before the end of the year, and in time for the arrival of the second *Marine Lynx,* the ship which brought 400 missionaries back to China.

''. . . Printing costs rose alarmingly but we could not afford to hold National currency. The only way to save it was to invest it in books and much to our joy the books sold even at increased prices. . . .

''How thankful we have been to God that our large stocks of books were kept intact. Indeed we are the only large publishing house in China which preserved its stocks. Because of this we have been able to meet the needs of the churches, while at the same time our books have been a good source of income. Money became worthless but books grew valuable.

''One of the most hopeful elements of our situation was the increasing sales to our agents in the various cities. . . . We have also re-established an agency at Singapore and are sending books to the Philippines, Java and Formosa. There are still many difficulties in the matter of shipping books and still many places in North China for which the post office will not accept parcels. Also postal rates rose rapidly as the year advanced.

''We never cease to give thanks that our building was not destroyed by fire or bomb.'' But no repairs were made during the four years of occupation, and the income from the building was insufficient for what needed to be done. The tenants gave generously, however, and some decorating was done and all urgent repairs were made. They even got the heating system working before the coldest weather—theirs was ''one of the few office buildings in the down-town area from which the steam coils and pipes were not removed by the Japanese.''

What Fun!

With grateful acknowledgement to "The Missionary Chronicle", from which we reprint this article.

IN a recent Christian News-Letter (262) M. Jarret-Kerr developed a thesis that the best commendation of good behaviour is "Be good; because it's fun," provided that we define fun in the Chestertonian terms of complete satisfaction of body, mind, and spirit, plus gusto.

Four years ago our Deaconess gathered a group of 12- to 14-year-old girls and began club work with them. Of course it meant hard work—a temporary programme while the girls were individually studied; learning the background of each girl; assessing the possibilities hidden in each: noting the over-loud self-assertions that spoke of repressions. Then a definite programme to bring these girls through the gawkiness of adolescence to young womanhood. It is not difficult to picture the figurative headaches as the behaviour problems were related to a programme of group activities and individual counselling. But I guess those headaches were really fun!

The years fly. (The outstanding miracle of this 20th century has been the fitting of wings not to wood and steel crates, nor even to days, but to years.) And the gawky 14-year-olds have become 18's. I wish you could see them. Take Jane, for instance. Her home was just ordinary—and her home life barely so. The child was the usual victim of its tensions—both over- and under-disciplined. She hated her name; she chose rowdiness as a compensation for her sense of futility; and a sullen droop matched a hard eye when she was off her guard.

So the Deaconess tackles the problem of Jane. She set out to "create in the home an atmosphere in which faith and hope were possible". It was hard work. (Mother was rebellious and cynical at first—"What does a single girl know about home-management?") But it was fun. The programme had to find a place for a story of Jane the heroine; and Jane began to like her name and be like Jane the heroine. You would have admired that deft touch that operated on that sullen mouth and permanently readjusted it to a smile. (The surgeon put a new heart in the lass. That was a miracle!) How often courage faltered in the doing of it! Four years were needed to take that damaged cornea from the eye and replace it with a new one made soft with understanding. Jane did not feel the pain. The anæsthetic was love—which cast out fear. But the surgeon felt it all. (That's fun?)

Jane joined with Jean, Jenny, Joan, Janice and Jeanette in a basketball team. She learned sportsmanship and co-operation. She found friendship and a place in a team.

The transformation is seen in the shine in her hair, her graceful carriage and (chiefly) gracious speech. That's fun!

Shaw tells us of transformation in Pygmalion. But every Deaconess does greater things. The transformation is not of speech, but of life. And that is fun!

Jane is in a Catechumen Class. In three months she will come as Christ's soldier to her first communion. That's *Fun.* And to her life's end she will be His faithful soldier; for she is very truly converted. And every remembrance of Jane will be fun indeed for Christ's instrument.

Rolland House is the Training Ground for fun. Tired of your typewriter? Fed up with your factory? Full of your futility? Morose with monotony? *Be Fitted for Fun!*

(By the way, let your imagination swing from medicine to motherhood, and write this for yourself. . . .)

Our Refuge and Our Strength

Child of the Earth, lift up your weary head
And cease to brood, and fret, and mar each passing day.
You cannot know the depth of God's great love
While grovelling in the dust along Life's tortuous way.

Child of the Earth, lift up your troubled heart—
The World is writhing in the throes of strain and stress—
Hold not yourself apart from others' need,
Nor hug *your* sorrows to your breast in selfishness.

Child of the Earth, lift up your aching eyes—
Look on the mighty hills around, and courage take—
Your little life is safe within the arms
Of Him who by His wondrous power all things did make.

O Child of God, put all your armour on,
And bravely gird yourself to meet Life's clarion call,
Knowing you cannot get beyond His care,
Who sees, amid a world of men, *one* sparrow fall.

Vancouver —*May C. Smith.*

Prayer

OUR Heavenly Father, we come before Thee in gratitude for Thy continued goodness to us, for Thy mercies renewed every morning, for the gift of sleep, for health and strength, for food and raiment, for the vision of a new day with its fresh opportunities of work and service. For all these and, above all, for the inestimable gift of Thy Son we thank Thee.

But as we give Thee thanks for Thy goodness at this Thanksgiving season, we would humbly confess our faults. Thou knowest each heart, knowest how we have all failed to do Thy holy will. Some of us have been guilty of sloth and indifference and have turned aside from Thy high purpose for us to trivial matters. Some have grown weary and discouraged as our efforts at times appear fruitless. Some harbour secret sins which keep us from close communion with Thee. Forgive us our many transgressions and inspire us with high courage and energy and patience to work that all the world may be brought to Thy feet. Almighty God, in this time of great opportunity strengthen the younger churches in the faith, that we may work together to the end that all men may be brothers in Christ.

For the privilege of partnership with Thee, Our Father, we render thanks. As faithful stewards may we ever express our love to Thee through consecration of all we are and have to the service of mankind and the blessing of those in need. So may we help to overcome the discontent and greed and unrest and false ideas that threaten our world to-day. Grant, we pray, to those who represent us in our mission fields wisdom in all difficulties, help in trouble, the sense of Thy presence in loneliness, and visible success after labour, that Thy Holy Name may be glorified.

We would pray at this time for the children and youth of our own and other lands who are beginning a new year in our schools and colleges. May all who have a part in training them—parents, teachers, pastors, writers of literature, makers of films—have a deep sense of their responsibility, so that they may strive to train Christian citizens who will build a world strong and secure on foundations of justice and mercy, of love to man and to Thee, our gracious Father.

All these things we ask in Thy name. Amen.

''Commonly we think of witness-bearing as limited to speech. But there are living epistles 'known and read of all men', and there is no nobler witness to the love and power of our Lord Jesus Christ than a human life.''

1947 World Day of Prayer

Mrs. P. K. Hambly

"FOR twenty-seven years women across Canada have joined together in observing the World Day of Prayer and in so doing they form links in a chain of thanksgiving and intercession that encircles the earth. Those with whom we join in prayer are of many races and nations speaking many different languages and following many different ways of life. They meet in great cities and in lonely places, in the white cold of the far North and in the burning heat of Africa and the East. They come together in countries ravaged by war, hunger and misery, and in happier lands. From sunrise to sunset these Christian women the world over unite in supplication, 'make level in the desert a highway for our God' . . .

"Through the years those who met together on this Day of Prayer have made an offering of thanksgiving which is dedicated to the spreading of the knowledge of God's saving and ennobling love. The greater part of that offering in country after country is devoted to helping with the provision of Christian literature as a means to this end. . . .

"In all lands demand exceeds supply and by increasing supply the Christian women of Canada are helping 'to make level in the desert a highway for our God'." —*Miss Margaret Wrong.*

Each year, through our contributions, we reach out into new fields of helpfulness. This year we note a grant to the Canadian University Christian Missions, which bring campaigns of Christian inspiration to the future leaders of Canadian life now studying in our great universities; an increase of $500.00 to aid in the provision of literature for Europe and a sum for the purchase of books for St. Christopher's Training College in India. Government grants provide general literature, but our help will give many sorely needed Christian books for the library.

The British and Foreign Bible Society reports that South America is one of the most promising as well as one of the most needy fields and this is proved by the fact that the circulation of the Scriptures in Brazil last year reached the amazing figure of 1,300,000 books.

From Miss Florence Jack, The Canadian Mission Press, Chengtu, West China—"We are most grateful for the generous gift to further the cause of Literature Work amongst the women and children through the Press now made to us by the Women's Inter-Church Council. Thank you all so much. This good news arrived from Shanghai—the information regarding it reached me the day before yesterday and certainly added a glow to the day as I visualized all that could be planned with the sum of nearly two million Chinese dollars—this is the magnificent amount realized by the present high rate of exchange. . . . This great 'hinterland' needs, and abundantly repays, attention and cultivation in Christian Literature.''

From Miss Margaret Wrong—''In spite of difficulties work on African literature develops. The paper and labour shortages restrict publication to such an extent that in parts of Africa there is a black market in books and especially in Bibles. However, we have placed a number of manuscripts with publishers and The African Home Library which we edit has now reached 101 titles and more coming.''

Many messages have come to the Council from groups of women all across the Dominion regarding their observance of the 1947 Day of Prayer. From Sackville, N.B.— '' . . . The service was a most impressive one attended by the University girls, with members of each class taking part. Our background was potted daffodils and tulips which were planted earlier this winter, and a number of girls led the singing. The programme itself was indeed an inspiring one, and I feel sure that the girls left the service with a new sense of duty and purpose.''

Wetaskiwin, Alberta—''This service was held in Swedish Mission Covenant Church, with forty ladies present. There were representatives from about ten churches and nationalities, Swedish, Norwegian, German and their various denominations. So many remarked, 'What a lovely programme!'—and indeed we felt that Miss Caleb must have been inspired when preparing it.''

Belmont, Ontario—''We are a little rural group. There were only eight women. We met at the school, a little one-roomed school, from 3 to 4 p.m. The children and the teacher took part in the service and the children were quiet and reverent. This venture may bear fruit.''

Toronto, Ontario—''This 25 cents in stamps came in only yesterday from our blind lady, so I sent it on to you, knowing that every little helps in this Literacy campaign.''

Greenwood, B.C.—''We were indeed very pleased with this year's programme—its simplicity is lovely, and I am sure we have all gained something from the thoughts contained in it.''

From *Restoring the Paths,* the Annual Report of the Christian Literature Society, Shanghai—(Referring to a foreign editor in Shanghai who had told of some one being refused permission to bring in prayer-books because there was ''no import permit''.) ''The editor wondered whether the Customs felt that Christianity was a luxury and added, 'If anything is a real necessity here it's prayer-books. If any country anywhere ever stood in the need of prayer, it's China to-day.' Perhaps we may be pardoned for thinking there are some other countries that need prayer just as much. But we are agreed that there is nothing China needs more than people who have in their life the power which comes through prayer. She needs writers with prophetic vision and a passion for Christ to prepare literature that will kindle a flame of faith in the hearts of the disillusioned and frustrated people of our sorry time and sound the trumpet for the advance of the Church, the only organized body with a message which can certainly redeem these times. Literature of this kind would sell as no Christian literature has ever before sold in China.''

The total amount received this year was $17,503.00, an increase of $300.00 Number of meetings, 2,002.

In all areas of the Christian world women are even now planning and praying for the success of our next World Day of Prayer, February 13th, 1948. The programme will be built around the greatest prayer of all—the Prayer of Our Lord.

ALLOCATIONS — 1947

China:	Christian Literature Society, Shanghai	$ 500.00
	Women's and Children's Literature, Canadian Mission Press, Chengtu	600.00
	Christian Farmer	400.00
	Women's College, West China Union University, Chengtu	300.00
	Union Theological College, Chengtu	200.00
Korea:	Dr. Helen Kim, Ewha College, Seoul	250.00
Japan:	Bibles for Japan	750.00
India:	National Christian Council for Christian Literature, Nagpur	600.00
	Mass Movement and Literacy Campaign, Nagpur	550.00
	Christian Home Teaching for Women, Nagpur	300.00
	Vellore Medical College, for Christian Literature	700.00
	Ludhiana Medical College	200.00
	Henry Martyn College, Aligarh, Christian Literature for Moslems	200.00
	St. Christopher's Training College, Miss Brockway	250.00
	Wilfred Smith, Lahore, Christian Literature for Moslems	150.00
Africa:	Christian Literature, Miss Wrong, London	700.00
	Christian Literature, Missao de Dondi, Angola	300.00
Latin America:	Christian Literature, through Committee on Co-operation in Latin America	200.00
	Redencion, Bolivia	100.00
International Missionary Council, London, Christian Literature for Moslems		200.00
Orphaned Missions		1,000.00
Reconstruction in Europe:	For Bibles and Christian Literature, through the Canadian Council of Churches to Geneva	1,500.00
Jews:	Christian Literature, Dr. Hoffman, London, England	700.00
Christian Literature Committee for Women and Children, New York (distributing magazines, books, tracts, pictures, etc., in Latin America, China, India, Egypt, Mexico, Africa)		700.00
Committee on World Literacy and Christian Literature, New York		400.00

Christian Medical Council for Overseas Work, New York	150.00
Economic and Missionary Research	200.00
Canadian School of Missions, Toronto	500.00
International Leper Mission, Toronto	200.00
British and Foreign Bible Society, Canadian Branch	900.00
Upper Canada Tract Society	400.00
Department of Christian Education, Canadian Council of Churches	200.00
Christian Literature, Canada:	
Ukrainian, *Ranok,* Winnipeg	100.00
Ukrainian, *Evangelical Truth, Toronto*	200.00
Ukrainian, *The Christian Herald,* Winnipeg	100.00
Hungarian, *Ta’rogata,* Toronto	50.00
French Protestant Literature for Canada, Montreal	500.00
French, *L’Aurore,* Montreal	200.00
Finnish, *Canadian Viesti*	25.00
University Christian Missions	750.00

—*Bessie MacMurchy, Treasurer.*

122 South Drive, Toronto.

Corrections for Annual Report

The list of **Toronto and Kingston** Synodical officers (page 179) should have included the Finance Secretary—Mrs. P. Ranson, 254 Briar Hill Ave., Toronto 12.

In **Montreal and Ottawa** the Literature Secretary is Mrs. A. M. Hill, 4129 Western Ave., Westmount, Que.

A World Friendship Te Deum

For those who are kind to people of other lands
who have come to our country:
We give Thee thanks, O God.

For those who have gone abroad, and who do their
work in the spirit of Jesus Christ:
We give Thee thanks, O God.

For those who write books that help us to understand the thoughts and ways of other nations:
We give Thee thanks, O God.

For statesmen who are trying to persuade the nations
to give up hatred and war:
We give Thee thanks, O God.

For missionaries who tell the good news of
Jesus Christ, the King of Love and Prince of Peace:
We give Thee thanks, O God.

—*The Challenge*

More Notes from the Missionary Education Conference

The Christian Outlook in Korea

THE missionaries who had already returned to Korea were warmly welcomed and the Korean Church would welcome and expect the continued co-operation of new missionaries, said Dr. Kwan Sik Kim, Chairman of the National Christian Council of Korea, addressing the Missionary Education Conference in June.

The youngest Church in the family of Christian Churches, the Korean Church had had a remarkable growth, in spite of the unusual difficulties and persecution. It had survived the dangers of the war years and remained humbled by its experience but true to its Lord and faithful to His cause.

During the war, and for many years before, every effort was made to crush the soul of Korea; to have the people, in name, language and customs cease to be Koreans and be Japanese. Even the end of the war did not bring real liberation, as the country was divided into two separate zones. The Koreans lacked administrative experience, capital to carry on industry, and technical knowledge and, moreover, all efforts at rehabilitation were crippled by the division of the country into two zones. The economic distress in south Korea has been increased by the presence of over 2,000,000 war refugees (from Japan, the South Pacific, China, Manchuria, and north Korea) and by inflation, which greatly affects the church work. A pastor, who formerly received 60 or 80 yen a month, now needs 6,000 yen; gospels that sold for two sen now sell at two yen (100 sen = 1 yen), and hymn-books, bought for 80 sen or a yen, now cost 120 yen.

During the war church activities were greatly curtailed. Church workers had to work in factories, meetings were prohibited and Bible Institutes and rural churches were often closed. Because of their attitude towards the shrine issue many thousands of Christians were imprisoned.

Missionaries were returning in the summer of 1946, and in October the Korean National Christian Council was reorganized. In the north religious services are again allowed and are well attended, but Christian leaders have been cut off from fellowship and consultation with those in the south, and from the fellowship of the world Church. In the south the people are quite free to carry on their church life and work as they wish. The past year was largely spent, Dr. Kim said, in adjusting themselves to the new situation, reopening churches that had been closed, opening places of worship for the refugees, and planning evangelistic campaigns among non-Christians.

''The Christian Church holds a place of influence in the new Korea, and realizes what is expected of it.'' That the non-Christians also recognize the country's debt to Christian leaders is shown by the large number of influential Christians, men and women, who are in positions of responsibility—a number far in excess of the proportion of Christians to the whole population. In the new Legislative Assembly some 21 of the 90 members are Christians.

''The Church knows that its first duty is to encourage spiritual rehabilitation,'' and Church leaders are reconsecrating themselves to the task. The people are attending services more faithfully than ever and all seem eager to move forward. All denominations agree that the time is ripe for a great evangelistic effort, and the Church must not lose the opportunity to present the Gospel of Jesus Christ to the people. The Presbyterian Assembly is endeavouring to reach each Presbytery and work down to each congregation; and the aim of a second movement, begun in Seoul, is to win 3,000,000 for Christ, ''as a thank-offering to God for liberation''.

Christian education suffered a serious setback during the war, but there has been a revival of interest in education. In general, schools are poorly equipped, overcrowded and understaffed. Many Christians hold positions as inspectors, principals of government high schools and teachers—the head of the Education Bureau of south Korea is a Christian and was for many years vice-principal of the Chosen Christian College.

There are now five theological seminaries in Korea—two Presbyterian, two Methodist, and one maintained by the Oriental Mission—with about 750 students, 306 of whom were in the Presbyterian seminary in Seoul.

The Korean Church, Dr. Kim declared, can never forget its debt to the older Churches of the West or cease to give thanks for the long, faithful service of western missionaries. But it still needs help. The presence of 2,000,000 refugees offers the Church an opportunity, and he appealed to friends in the West to continue to do all they could to relieve the suffering and distress of these people.

One of the great needs is for more and better church leaders. An effort should be made, he felt, to win back pastors and other church workers who had gone into other work, and to urge students now in America to return to Korea as soon as possible and take their part in the Christian movement. Mission Boards might help by assisting pastors and other church workers to secure books and magazines, and by providing facilities for post-graduate work abroad. Missionary teachers could render valuable service in theological education. Christian schools are needed, and Christian work among students in non-Christian schools and colleges (missionaries serving as teachers of English), and more and better Christian literature.

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Speaking of South America, the Rev. H. S. Hillyer emphasized the need for more missionary help in that ''immense mission field'', told of the growth of Evangelical work in Brazil and Bolivia, of difficulties to be faced in some of the countries, of the ''open door'' in others, and of the great opportunity for Christian work at the present time. From his knowledge of the country and his experience in Bolivia, where the Canadian Baptists have a well established work in which ''national'' pastors and teachers take a large part, he was convinced that through a more extensive use of Christian literature and the radio a great deal could be done to reach the people in both city and country.

In an address on ''The Church's Mission to All of Life'' Dr. G. S. Bell spoke of the great contribution Christian missions had made, and must still make, through medical and educational work, referring to the growing emphasis on preventive medicine and public health service, on secondary and university education as well as primary work, in some areas, on the need for training doctors, nurses, teachers, ministers, and other workers; and to the increasing importance of agricultural and industrial work as forms of Christian service, helping the people to help themselves.

At the last session four missionaries spoke briefly of work to be done. Miss Stevenson (India)—Home boards could help by offering young people the challenge of a real task that may call for new types of service, by providing further training for missionaries after their first term, and by giving scholarships to enable people from the fields to train in their own or other countries. Miss Goulding (Bolivia)—Missionaries must identify themselves with the people with whom they are working. Miss Hawkins (Japan)—The importance for Japan of missionary work in the next ten years, the opportunity among young people, in outlying villages now asking for workers; the need of material help. Mr. Toombs—Through its medical work and schools the Church has made a valuable contribution in India, but there is great spiritual need in that essentially religious country. The greatest gift that can be taken to the people of India is the good tidings of Jesus Christ.

''Changing Factors in the Lands of the Older Churches'', affecting the missionary work of Canadian Churches, with which the Rev. E. H. Johnson and Miss Pelton dealt—Because of the exhaustion of European Churches following the war, the responsibility of our Churches will be increased and they will have to take a larger part in missionary work; because of growing secularism and religious illiteracy within the Church there is need for further instruction in basic Christian principles; changing economic conditions will mean fewer large gifts, and more people will have to be encouraged to give to maintain and extend the work. Favourable factors mentioned—a new world-mindness, a growing sense of belonging to a world-wide Christian community, a new interest in evangelism, and new trends in theological thinking; the more responsible part in the work being taken by women, the recognition of the need for more knowledge, in order to be ready to meet new situations on the fields; the growth of co-operation, as Churches realize that together they can do some work better than any one Church could do it alone.

In three afternoon periods there were talks and demonstrations on methods of presenting missions to adults, young people and children, by the use of literature, pictures, flannelgraphs, dramatizations, slides, records and films; and two motion pictures, on India and on South America, were shown. On Tuesday evening, after Mr. Ting's second address on the Church in China, Dr. Neil Hai San Cheo of West China Union University explained and played several musical instruments, some of which were similar to those used in China many centuries ago.

One hardly needs to say that not the least interesting, and perhaps not the least valuable, part of this conference, as of all such gatherings, for those who attended was just the getting acquainted and the chatting informally outside of the conference hall with other delegates, missionaries, and representatives of churches in other countries.

Each day opened with a service of worship led by the Rev. K. H. Ting and closed with family worship conducted by the Chairman, the Rev. T. W. Isherwood. In his closing message Mr. Isherwood stressed the need of Christian strategy, of a sense of urgency and a sense of responsibility, reminding his hearers that ''the field is the world''—God's world, and as God's world it is *one* world, where God is carrying out His purpose and asking us to help. And the time is short—''We must work the works of God *while it is day.*'' He has entrusted work at home and overseas to us, and each one should feel that he has a responsibility, that the work is *his* concern.

NOTE.—Late arrival at the conference accounts for the lack of reference to the opening sessions.

India Needs Missionaries

From an article by Dr. Rajah B. Manikam, "The Missionary in a Free India", published in "The British Weekly" (May 29, 1947).

. . . (Referring to the immensity of the unfinished task of the Church in India) Christians in India form only 2 per cent. of the population. There are vast areas where the Gospel has not been preached even once. A large number of Indian States have not been reached by the Christian message. Fifty millions belonging to the outcastes and many of the aboriginal tribes are still non-Christian. Only a minute proportion of the Indian Christians come from the caste people. Evangelism among ninety million Muslims and six million Sikhs is wholly inadequate. Religious sects, like the Parsis, Jains and Arya-Samajists, have not been successfully confronted with the claims of Christ.

The Church in India is weak economically, educationally and spiritually, and needs to be reinforced in all these indispensable respects. Rich in faith, she is poor in worldly goods. The average annual income of an average Indian Christian family would not exceed £10. Still about 60 to 70 per cent. of Indian Christians are illiterate and cannot read the Bible. For about 21,000 groups of Christians there are only 3,700 ordained Indian and foreign ministers. If the Church in India is to fulfil her God-given mission she has to look to the stronger sister Churches of the West for help in personnel and finance.

Moreover many Indian Christians sense the danger of their Church becoming exclusive and narrowly nationalistic, cut off from fellowship with a world-wide Church. Missionaries, not only from the West, but in an increasing number from the Far East also, would be welcome in a free India. She should look forward to the day when her own sons and daughters would go out as ambassadors of Christ to the unevangelized parts of the world.

Again, the much-maligned missionary brings with him energy and efficiency, a judicial fairness and a high sense of duty, a spirit of detachment and evangelistic zeal, which are all most welcome to a struggling small Church.

. . . It is imperative that missionaries should be carefully chosen. They should be persons of great personal devotion to Christ, who look on the missionary career as their vocation in life. They should be first-rate persons both spiritually and intellectually, noted for their spiritual goodness, intellectual ability, and capacity for getting along with others.

There would always be room in India, and a warm welcome waiting, for those who are willing to identify themselves with the people of

India. This does not mean that the missionaries should ''go native'': it does mean that their Christianity, rather than their nationalism and sense of superiority, should stand out as the distinctive fact of their lives. More must be done to ensure the existence of genuine Christian fellowship between the foreign missionary and the Indian colleague. . . .

The Church in India should assign to missionaries the work which would enable them to make their best contribution. Missionaries would do their work as members and servants of the Church in India. This need not preclude them from maintaining contact with their own Church in the West, but in India they would be primarily members of the Church in the land. They could best fulfil their missionary vocation within the fabric of that Church. The Apostles, those first missionaries who went forth with a direct commission from the Lord Himself, founded everywhere not missions but churches, and made them the centre of all their activities. It was the Church of God that the Presbyters were to oversee, and their direct relation was to the Church and not to the Apostle.

What type of work will the future missionary be called upon to do in India? His service will lie more and more in the future in the realm of training Indian Christian personnel. He will play hereafter more the rôle of a partner and colleague than that of a director or superintendent.

Schools, colleges, medical work, technical and professional institutions, including teacher-training, production of Christian literature, all these will greatly benefit by the co-operation and assistance of the missionary. . . .

The Church in Britain is as much a part of the world-wide Church as the Church in India is. Now it happens the former is stronger while the latter is weaker, and it is the law of Christian conduct that the strong should help the weak, as both are members of the same Body of Christ. It is to build this ecumenical Church and nurture it with the Word of God that the Macedonian call ''to come over and help'' issues from the Church in India to the Church in Britain. This is not a time for retreat, but a time for advance and increased support. As the Church in India faces a future fraught with difficulties, the Church in Britain must not fail her, but must stand steadfastly by her and support her in an increasing measure during the next momentous period of her life and witness in India.

New Organization

Ottawa Presbyterial Society—Auxiliary (reorganized), Bristol, Que. Pres., Mrs. W. B. Armstrong; Sec.-Treas., Mrs. James Laird.

The Boy Who Carried Dr. Livingstone's Stool

By Edwin W. Smith

With acknowledgement to ''Listen'', from which we reprint this story.

''DID I know Monare? Of course I knew him. I carried his stool!'' The man who said this was Mukubu, a chief in Northern Rhodesia. He was about sixty-five years old, tall, lean and vigorous, with grey hair and a short grey beard. I arrived at his village one afternoon and that evening when the camp-fire was burning brightly Mukubu came to talk with me. First we talked of crops and cattle and affairs of the district. Then I asked him to tell me about his own life and the history of his tribe.

Presently the name ''Monare'' fell from his lips. I knew that ''Monare'' is one of the names Africans gave to David Livingstone, the famous missionary and explorer, the best friend Africans ever had. So I said to Mukubu: ''Did you know Monare?'' and this was his answer: ''Of course I knew him. I carried his stool!'' ''Tell me all about it,'' I said eagerly. Far into that night Mukubu talked and my carriers crowded round the fire to hear the wonderful tale.

He was born in the district where he was now the chief. When he was about twelve years old the country was invaded by the Makololo under their great chief Sebitwane. Mukubu's parents were killed and he was one of the many who were taken away captive. They took him to Linyanti, which was then Sebitwane's capital. Soon afterwards the first two white men he saw came to Linyanti. One was Dr. Livingstone and the other was William Oswell, whom the Africans called Mandevu (''Mr. Long-Beard'')—a great elephant-hunter. During his visit Sebitwane died. Sekeletu was chief when Dr. Livingstone came a second time to Linyanti, and Dr. Livingstone said to him: ''I want to open a road to the great sea so that you can trade ivory for European goods instead of selling people to the Mambari as slaves. And by that road missionaries will come to teach your people.'' Sekeletu was pleased to hear this and chose twenty-seven strong men to go with Dr. Livingstone. He called Mukubu and said to him: ''Boy, you will go with Monare to carry his stool and light his fire. Be obedient and courteous.''

They started on their long journey in November, 1853. The land through which they passed was quite strange to them and to Dr. Livingstone. Sometimes savage people tried to stop them. The Makololo wanted to fight, but Dr. Livingstone said: ''No, we must not fight our brothers; let us sit down and talk with them peacefully.''

Sometimes, however, they were attacked suddenly, and on one occasion Mukubu got a spear through his thigh—he showed me the old scar. It took them seven months to reach the sea at Loanda. An English warship was lying there and the officers wanted Dr. Livingstone to go back to England with them. But he refused. He said: ''I should like to see my wife and children but I told Sekeletu I would bring his men home and I must keep my word.'' So he led them back and two years after leaving Linyanti they reached it again.

Now Dr. Livingstone proposed to open another road—this time to the east coast. Mukubu was one of the men who offered to accompany him. At first they travelled in canoes along the Zambesi river. A great noise sounded in their ears and grew louder and louder as they went on. Then a cloud appeared in the east and did not move. Mukubu heard Dr. Livingstone ask: ''What is that noise and what is that cloud?'' Men in the canoe answered: ''*Mosi oa thunya,* smoke which roars.'' So they came near the greatest waterfall in Africa. Dr. Livingstone was the first white man who saw it and he gave it the name of the Queen of Britain—Victoria. Mukubu was with him when he was very carefully paddled in a small canoe to a rock on the very edge of the Falls and looked down into that awful chasm. He told me —but this I did not believe—that Dr. Livingstone descended to the bottom and offered a sacrifice to the god of the Falls.

They left the Zambesi at this point and marched overland through many perils, and eight months later they reached the sea. It was the first time that a white man with black companions had crossed Africa from sea to sea.

All this and much more Mukubu told me that night by the campfire. It had all happened fifty years before but it seemed like a tale of yesterday.

And then I did a foolish thing. I said to Mukubu: ''Tell me, O Chief, was this white man you speak of, a *good* man?'' That stopped him. Very slowly he rose to his feet, pulled his blanket around him, and solemnly pointed with outstretched arm to the sky—all without a word. It was as much as to say: ''That is where Monare came from and that is where he has gone.'' And not even saying ''Good-night'' he walked off to the village. He was so disgusted by that silly question: ''Was Monare a good man?''

I saw Mukubu many times after that and we became good friends. He told me much more of his story. He had been a great warrior and a great hunter. On his bare body I saw many scars—the marks of old wounds, and they were all in front, none behind. I asked him how many men he killed in battle, and he counted them up, one by one, till they numbered 36, and he said, "There are others which I have forgotten." He had many adventures with men and beasts, but he remembered best the adventure of carrying the stool of that good man —the best of men—Monare.

A Missionary Declaration on Indian Independence

THE following declaration by about 350 missionaries assembled in Kodaikanal is published in the Christian weekly journal of public affairs *The Guardian* (May 1947):

"This group of missionaries, in convention at Kodaikanal, representing many nationalities and denominations, desires to express its gratitude that the day of India's independence has come. We are specially grateful that independence has come by mutual consent between Britain and India. We see the difficulties ahead but we believe these difficulties can be overcome. We believe that this new freedom will usher in an era of progress and prosperity for this country and, further, that free India will be an asset in the establishment of world freedom and peace. We pledge ourselves to help in every legitimate way to bring into being these possibilities. We would be servants of Christ and of India and would identify ourselves with the people of this ancient land now coming to a new birth, making their sorrows our sorrows, their joys our joys, and their future our future.

"We believe in the right of the individual to outer expression of his inner conversion, but we have no desire to build up communal power for political ends through conversion. We think it debasing to religion and to politics to use a religious movement to gain political power.

"We pledge ourselves to support in every legitimate way the lawfully established government set up to serve the interests of the people. We will give it our best. We would like the government to feel that they can call on us to help toward making India the land of our common hopes and of our prayers.

"We are grateful that Indian Christians present whole-heartedly welcome the above statement. We look forward to an era of even closer co-operation and companionship with them so that together we may help to build the new India."

—*Ecumenical Press Service,* Geneva.

LITERATURE PAGE

Miss Louise A. Reith

ON the Auxiliary Page in the June *Glad Tidings* among other books mentioned as being good background books to read in preparation for the 1947-48 study were two to which we would again call your attention. Perhaps they may be on your Auxiliary Library Shelf by now; if they are not, THE KINGDOM WITHOUT FRONTIERS by Hugh Martin and THE WAY OF THE WITNESSES by Edward Shillito are excellent books for members of the Auxiliaries to read as they think of the commission entrusted to us as members of The Presbyterian Church in Canada, for THE KINGDOM WITHOUT FRONTIERS outlines the "witness of the Bible to the missionary purpose of God", while THE WAY OF THE WITNESSES is "a New Testament study in missionary motive". These two books although written some years ago remain ever true and challenging.

A new book written in connection with the 1947-48 theme of "World Evangelism" entitled COMMITTED UNTO US by Willis Lamott is another good reading book. In the foreword Dr. Lamott says of it, "I have written this book in the hope that the period of physical recovery that the world has entered may prove to be a period for the recovery by many of the essential Christian conviction and its accompanying sense of mission. . . . I have addressed it primarily to the men and women who sit in the pews of our churches—to the committed, the interested, and the questioning lay persons upon whom, in the final analysis, the future of the missionary movement rests."

COMMITTED UNTO US is planned around five general headings—"The Commission", "The Field", "The Process", "The Fellowship", and "The Messenger". In its pages we view the Church's task around the world and at home, the means being used to spread the Message and the responsibility which rests upon the Christian Church as a whole, the local Church, and the individual member, for as the writer says in the closing chapter—"In the final analysis, the responsibility rests inescapably upon the individual adult Christian to make Christ known by life and words, in and through the fellowship of the Church."

Either before you begin or while you are studying OUR COMMISSION IN CANADA AND OVERSEAS, the 1947-48 study for Auxiliaries, an outline of which was given on the Literature Page of the September *Glad Tidings,* read the book COMMITTED UNTO US by Willis Lamott.

(For the 1947-48 studies for all groups and for the prices of the above mentioned books see the Book List on the inside of the back cover of *The Glad Tidings.*)

AUXILIARIES

Mrs. W. A. McLennan and Miss E. L. McClelland

A Missionary's Thoughts as Her Furlough Ends

I HAVE seen Canada through new eyes. I have been ''over to Macedonia'' and known the thrill and the challenge of work amongst people for whom Christ is still a new Friend, whose companionship is still a growing adventure of faith. There are others who have not reached that stage, for they have not as yet come to know Christ as their Redeemer, able to save from the terror of fear and guilt, as well as revengeful gods and spirits.

Miss Margaret F. Kennedy

Now I have been going in and out amongst long established Presbyterian churches in a land of cool beauty and of plenty. Food and clothing seem adequate for all; buildings are beautifully appointed, church grounds sometimes landscaped. The whole picture of neatness and orderliness suggests the very antithesis of the struggle for existence in the dusty, haphazard villages of India.

Is the thrill and challenge of Christian living, then, smothered by the conventionalities of western culture with its strong materialistic bias? That question does come to one's mind after six years in the Orient, where values differ so; where deference is paid to the beggar-like holy man; where there is no self-consciousness in outward worship; where long and costly pilgrimages are made, at a sacrifice, to please the only gods the people know. There is a child-like simplicity and faith about much of this that reminds one of those thought-provoking words, ''Except ye become as little children, ye shall not enter the kingdom.'' Have we lost something infinitely precious, perhaps a quality of naturalness, to gain a sophistication that will cloak self-consciousness?

There is undoubtedly need for many, many more of us in the Presbyterian Church to live the abundant life openly and joyfully, that Christ may have the glory. There is need for us to meditate on the essential values of our faith, to cling to these and make them operative in our lives. There is need for us to remember that matters of dogma were placed by our Lord as secondary to the command to "love thy neighbour as thyself". Such observations could be made after a stay in Canada, but they are as nothing compared to the thanksgiving that should be rendered after contacts here.

I have seen Canadians with new eyes. I have been to young people's camps and found that under the thin sophistication of apparent lack of interest, there is a hunger, a genuine desire to know about the deep things of life. There is a dissatisfaction that they, as they grew up, were passed by, that they were not challenged at home or at school or in church to come out and know Jesus Christ, know Him as their Leader, ready to help solve life's problems, even adolescent ones. Many happy, bright young people had already found that with Jesus as their Friend, life had become even more full of joy.

But it is often said the young people of this generation are "going to the dogs"! Perhaps so, but the friends I made at the various church camps seem quite able to lead many others back to gain a true perspective of life, for they are intimate with the Master of Life Himself. Do help these young people to go on from strength to strength.

Most of my contacts have been with the women of Eastern Canada, women who have a genuine, active interest in their own church and yet are not satisfied until their interest and knowledge extend to the four corners of Christ's Kingdom. Is their zeal for Christ and their endeavour to know and follow His teaching dampened by the conventionalities of our civilization? I have not found it so in the circles where I have moved. Such women often feel hampered and bothered by indifference and criticism around them—so did Christ, and it was to love and win these who had lost the joy of life that He came and lived in their midst.

I cannot be discouraged about the women of Canada when I have seen the quality of leaven there is and know the source of it. Perfection has not been attained and we must keep pressing on in the great task that is ours, to help win the world for Christ, but there is encouragment to be gained in seeing an army of workers in action. I think of one Auxiliary of four members. They meet every month for a whole day, have their meeting in the morning and quilt in the afternoon. They thoroughly enjoy themselves as workers in Christ's vineyard, and one of the outward results of their service is $100.00 given each year for the work on the field. We might well envy them the blessing of joy they receive in their scattered farmsteads.

My furlough has been inspiring to me and I return to India with many dear and uplifting memories. We are truly "bound in a bundle of life together'' and because of this life we live in common we can do all things. The Presbyterian Church in Canada, the Church in India and throughout the world, which we are helping to build, is the visible Body of our Lord on earth. What a high privilege is ours that we are counted partners in such an enterprise!

—*Margaret F. Kennedy.*

YOUNG WOMEN

Mrs. C. N. Johnston, *Secretary*

Our Commission

The New Study for 1947-48

NO doubt some of you who are members of the Young Women's Department, especially members of groups that have been organized in the last year, have at times felt bewildered about the work of our Women's Missionary Society. You have often found it impossible to visualize all the various branches, and perhaps even those in established groups have found that there are many points that they are not quite sure of. So here we find ourselves with the material right at hand, in the new study that Miss Louise Reith has ready for your fall programmes. *Our Commission*—the very title makes you want to know more.

There are eight meetings outlined, with all the source material, and a list of reference books. For some of the meetings three methods of presentation are suggested and a service of worship is outlined for each meeting.

We suggest that you appoint a programme committee whose members will thoroughly acquaint themselves with the study, then decide on the best way of presenting the study to that group. One person should be responsible for each meeting. She may, of course, choose as many members as she wishes to take part in preparing and presenting the study.

We have urged that the newly organized groups complete the introductory study for three meetings as prepared by Miss Helen Scott. Having finished that, they can start the new study for 1947-48, *Our Commission,* without having taken any of the previous studies. If some, however, have begun the last study, *Towards a Christian India,* we feel it would be wise to finish it before beginning the new one. If you have not started the 1946-47 study, however, by all means take the new one, *Our Commission,* because we sincerely believe that you will spend an interesting and profitable fall and winter if you give time and effort to the preparation of each meeting.

CHILDREN'S DEPARTMENT

Mrs. W. N. Ferguson, *Secretary*

Children's Work Conference, Des Moines, Iowa

IN July it was our privilege to attend the Children's Work Conference in Des Moines, Iowa, and now we wish to pass on to our leaders in children's work something of what we received there.

The theme of the conference was "Our Father — For Children Everywhere".

The delegates were divided into ten groups, each group being given for discussion a subject related to the needs, training and teaching of children. After a whole day's discussion the findings were reported to all the delegates. It was interesting to note how many groups emphasized the necessity of the teacher's own growth in Christian living, and the need for Church and home to work together.

The following is a summary of the findings.

Group I. The Religious Life of the Child.

a. All ages may have a Christian experience.
b. Faith grows.
c. God has a plan for the world and for each person.

Group II. How to Understand the Children We Teach.

a. We should keep in mind that the child *grows* mentally and spiritually; that individuals grow at different rates; and that there is a reason for all behaviour.
b. Teachers should have contacts with parents and know the background of pupils.

Group III. The Teacher's Responsibilities and Needs.

a. The teacher's own commitment to Christ must be real.
b. The child has various religious experiences and the teacher should recognize that the experience is religious; the child learns by direct and indirect teaching.
c. It is not enough to talk to the child about praying and giving; he must have the opportunity to pray and share.
d. The child must be taught how to serve in God's work.

Group IV. Home and Church Should Work Together.

a. After conversation, a minister and a mother felt there was need for parent training in the meaning of Christianity, and in helping to interpret in family life the Christian religion.
b. Work of other Welfare agencies should be considered.

Group V. The Church Working with Other Community Groups.

a. Many agencies are seeking to do good and many people in every community are not living the abundant life.

Group VII. Foundations of Peace, and Group VIII. World Church Fellowship and Reconstruction.

a. There must be a fellowship in the smaller groups.

b. Group experience of fellowship should follow through to action.

Remark—"We need world-minded families. Some people think God has a favourite colour."

Group IX. Basic Principles for Leadership Training.

a. There should be joy in work with children. That joy is a by-product of a satisfactory Christian experience.

b. Do not increase the number of groups, rather enrich existing programmes by

— Having a leadership class in the existing Sunday or Church schools.
— Making workers' conference definitely educational.
— Making use of correspondence or reading courses.
— Reading recommended books.
— Having apprenticeship classes for the young people.

Group X. The Leader's Continuous Spiritual Growth.

a. It is possible for a leader to go back. There must be continuous growth. That growth is sometimes unconscious.

b. Time and effort are necessary for spiritual growth.

c. Nothing should interfere with a quiet time morning and night.

The Presbyterian Church Calendar 1948

The Presbyterian Church Calendar 1948 will be an attractive size, 13½ inches x 9 inches, when hanging, and folding into a flat book 6¾ inches x 9 inches for easy mailing. It will contain beautiful full colour and black and white pictures, a verse of Scripture for each day, information and pictures about the Church's work in Canada and overseas, and a message from the moderator.

Prices: 1 copy, 35; 3 copies, $1.00; 10 or more, .30 each;
50 or more, .25 each; 100 or more, .23 each.

Please send all orders to: Presbyterian Church Calendar, 165 Elizabeth Street, Toronto 2, Ontario.

Literature Secretaries of the Women's Missionary Society may include their purchases of Calendars in their total of literature purchases.

News from China for Members of the Children's Department

NOT long ago Mrs. W. N. Ferguson, Children's Secretary, had a letter from the Rev. Z. K. Zia of Shanghai, the Chinese minister and writer who represents our Church on the Board of the Christian Literature Society for China. He enclosed some stamps "for our children friends in Canada", and gave some news that he thought would interest the boys and girls in our Mission Bands and Explorer Groups. He asks: "Will you tell children in your church that I appreciate your interest in China?"

Most of you have heard of *Happy Childhood,* the magazine published by their Society for children in China. Perhaps your leaders or your mothers have read or told you what Miss Brown has written about it and about some of the children who read it. Mr. Zia says it "is still going strong", and Miss Brown is busy with her work on books for children as well as books and magazines for older people.

Perhaps some leaders or the mothers of some of our members may remember that we had pictures of Mr. Zia's little children on our Mission Band page several years ago, with the pictures of our missionaries' children. His daughter Dorothy, who was quite small then, is now about thirteen years old. She can write English, her father says, and would be interested in corresponding with Canadian children of her own age.

During the war Mr. Zia got away from Shanghai, which the Japanese had taken, and for nearly four years lived as a refugee in Chengtu in West China. (Perhaps you can find these places on a map of China.) Now he is at home again in Shanghai, going on with his work—editing a magazine, *The Omnibook,* writing articles for a magazine for Chinese women, *The Woman's Messenger,* and also other articles in English intended for students all over China. He also preaches in Hangchow College chapel in Shanghai.

Some of the books he wrote or translated before are being reprinted, such as *Pilgrim's Progress* in Chinese and some school text-books. He says: "I have sent some booklets to my friends in Formosa. I may do more for Formosa from now on." And again, "I also hope to make friends with Canadian Christians." One day when the Rev. G. W. Mackay was in Shanghai on his way back to Formosa he visited Mr. Zia at his home. They thought people in Canada would be interested to know that the great Chinese leader, Generalissimo Chiang Kai-shek, is a Christian.

In his work, Mr. Zia says, he wishes to help "bring all nations together through friendship based on Christ".

THROUGH THE SOCIETY

BRITISH COLUMBIA

Mrs. W. Barlow, 149 W. 5th St.,
North Vancouver, Press Secretary

VICTORIA Presbyterial — The July meeting of St. Andrew's Auxiliary, Victoria, took the form of a basket picnic at the home of Mrs. J. G. Robinson, Gordon Head. It was a beautiful day and the attendance was good. The meeting itself was held in the drawing-room, Mrs. F. R. Moore having charge of the devotions. The business part of the meeting was curtailed somewhat, but each secretary was given an opportunity to speak of the work of her department, and helpful and interesting discussion followed many of the reports. The highlight of the afternoon was a talk by Mrs. Nellie McClung, an honoured guest who spoke informally and convincingly on the work of the Library Department and its value to those living in isolated districts. Later in the afternoon refreshments were served in the summer house, when all enjoyed the beauty of the gardens. At this time Mrs. McClung delighted those present with several Irish Banshee tales.

Westminster Presbyterial—Forty-two girls enjoyed the junior camp held at White Rock from July 7th to 16th; they had no sickness, injuries or accidents. Although it was quite a representative camp, Richmond, Fairview, West Point Grey and St. Paul's Churches in Vancouver and St. Aidan's and Knox, Sapperton, in New Westminster were not represented.

For Bible Study they took the Stories of Jesus by the Sea. Handcraft work included sewing Bible Text cards, felt work, friendship quilt squares and serpentine work. The highlights of the camp: Stunt Night when the offering ($5.50) was received for the Save the Children Fund; an evening when the Rev. Allan McIntosh and Mrs. McIntosh, missionaries from the Belgian Congo, were present with their four young daughters and spoke to the campers and described a day in an African girl's life—Mr. McIntosh is a former member of Robertson Church; the ''hike'' and ''hobo lunch'' in Blaine, Wash., U.S.A.; and the Birthday Party. At the Sunday service, Jean McHardy, one of the leaders, sang a solo and the campers sang one of their camp hymns. As the weather on visitors' day was rather inclement, visitors dropped in on different days; altogether over 100 adults, besides children, registered as visitors.

Mrs. Murdoch, the director, was assisted by Catharine Robertson, Roberta Aitken, Jean McHardy, Jean Hood as leaders, and Mrs. A. J. Barry, Mrs. Cummings, and Miss McKinnon (nurse).

SASKATCHEWAN

Mrs. Jay Watson, Box 1056,
Weyburn, Press Secretary

THE Women's Missionary Society of Saskatchewan suffered a great loss in the sudden passing to her eternal rest of Mrs. J. E. Tanner of Regina on July 28th. Active in different phases of the work for many years, as president of the local Auxiliary of First Church, treasurer of the Regina Presbyterial, corresponding secretary of the Provincial and lately treasurer of the

Synodical Society, she was an authority on all. She will be greatly missed. The deepest sympathy is extended to the members of her family.

Moose Jaw Presbyterial Society— A very successful Vacation Bible School was held in Knox Presbyterian Church, Briercrest, in July, under the leadership of Mr. L. Sutherland, student minister, assisted by Miss Julia Olson, Miss Eileen Cunningham and Miss Beth MacNaughton. The children brought their lunches, the members of the Women's Missionary Society supplying a hot dish each day. Twenty-two children were enrolled. On the evening of the closing day the children presented a programme on the week's activities and displayed their handicraft.

HAMILTON and LONDON

MRS. C. H. MCDOUGALL, BOX 395,
STRATHROY, PRESS SECRETARY

HAMILTON—The Presbyterial Mission Band Rally was held in Erskine Church, Hamilton, on May 30th. The programme presented by the Bands reflected great credit on their leaders. Mrs. Donald Munro, Synodical President, and Miss A. Ritchie, Presbyterial President, spoke briefly to the children. With the aid of the flannelgraph, Mrs. Carter told the story of "Mary Jones and her Bible". Several new groups were present and many others reported increased interest.

The Auxiliary of St. Andrew's, Beamsville, held a "Family Night" supper meeting at the summer home of W. G. Panter, Grimsby Beach. Charter members, former members, present members, including Home Helpers, and a number of Toronto friends were among those present. The President, Mrs. A. C. McArthur, gave a brief history of the Auxiliary and presentations were made to Miss Ryckman, Welcome and Welfare Secretary, Mrs. J. A. Middaugh, a former Treasurer, and Mrs. J. W. Trevelyan, *Glad Tidings* Secretary since the Auxiliary's organization.

Maitland — St. Andrew's Auxiliary, Wingham, celebrated their 60th anniversary at a meeting held at the home of Mrs. E. R. Harrison on July 8th. Among the large number present special guests included Miss Marion Williamson of Amkhut, India, and the Rev. and Mrs. Kenneth MacLean, formerly of Wingham, now of Exeter. The minutes of the organization meeting and of the fiftieth anniversary meeting were read. The pastor, the Rev. A. Nimmo, closed the meeting with prayer. A social hour followed.

Whitechurch Auxiliary observed their 60th anniversary on July 23rd. A historical sketch of the Society was read by its oldest member. The Presbyterial President, Mrs. Guthrie Reid, and the Historian, Mrs. R. McWhinney, were the guest speakers. Visitors from nearby Auxiliaries were present to extend their good wishes and join in the social hour.

TORONTO and KINGSTON

MRS. ERIC LARSEN,
BOX 262, MARKHAM, PRESS SECRETARY

BARRIE Presbyterial — Inspirational and well attended sectional meetings were held in June in Tottenham, Bradford, Stayner, Midland, Oro Esson, and Gravenhurst. The special speaker was Miss Frieda Matthews, who aroused everyone to a new realization of the urgent need everywhere to expand the work and increase givings. "If we neglect the work allotted to us, others will take it up, and it may not be the Christian Church,'' she said. ''Conditions have changed in every country, giving greater opportunities for Advance for Christ than ever before.'' To back up her words, Miss Matthews gave a clear picture of the new conditions and challenge in the countries where the Presbyterian Church has missionary work. ''We rejoice over mass revivals, whole villages asking to be baptized, but this only emphasizes the need for more workers to teach these new converts and establish them in the faith.''

Many women of the Auxiliaries of this Presbyterial were present on June 21 at the service of dedication of Westminster Camp (the former Holiday House) on the shores of Lake Simcoe near Lefroy, which the Women's Missionary Society purchased for a camp for Leadership Training, Bible Study, and Missionary Education. The service was conducted by the Moderator of the Barrie Presbytery, Rev. D. H. Currie, of Stayner, assisted by other members of Presbytery. Mrs. Strachan gave a brief outline of the history of the property, and the Rev. J. R. Greig, Moderator of the Synod of Toronto and Kingston, Mrs. J. G. Inkster, President of the Women's Missionary Society, and Miss Moffat, deaconess of St. Andrew's Church, Toronto, each spoke briefly, pointing out that the camp offered great possibilities for useful service in the future.

Later a delicious lunch was served on the verandah and lawn by the ladies of District No. 1 (Stroud). Appreciation was expressed by Mrs. McMurrich of Toronto to all who had helped in the day's activities, especially to the Auxiliaries of the Presbyterial who had supplied so many beautiful quilts and other furnishings.

MONTREAL and OTTAWA

MRS. J. R. HILL, 250 COOPER STREET, OTTAWA, PRESS SECRETARY

THIS month (October), with Thanksgiving Day and Thank-offering meetings in our branches, brings to mind many causes for the giving of special thanks to God and calls for more than mere routine giving when it comes to placing a thank-offering from the heart before the Lord.

Glengarry—Miss Marion Williamson, missionary on furlough from the Bhil field, India, addressed a sectional meeting of District No. 5, in St. Andrew's Church, Maxville. Mrs. Ernest MacPhail presided, assisted by members from Moose Creek and Dunvegan, and the Maxville Mission Band sang. Miss Williamson's address, which was high-lighted by stories of everyday activities with all classes and ages, revealing educational and medical facilities, brought home to the listeners the responsibility of the Women's Missionary Society in this work. Mrs. A. D. Stewart, Presbyterial President, introduced Miss Williamson.

Lanark and Renfrew — Westminster Church, Smith's Falls, was filled on July 2nd when Miss Mary Nichol was designated as a missionary, to serve at Jobat, India. Friends from all parts of the Presbyterial attended. The Rev. J. K. Lattimore conducted the service and the Rev. J. MacBeath Miller of Edmonton, a former minister of Westminster Church, preached the sermon. The Rev. R. B. Milroy of Perth also spoke. Reference was made to the fact that Miss Nichol was the first missionary to an overseas field from

Westminster Church since Dr. Margaret O'Hara went to India, where she served so long and so faithfully. Miss Nichol, who was born in Smith's Falls and attended school there, trained as a nurse at the Royal Victoria Hospital, Barrie; she also took a course at the Toronto Bible College. Presentations were made on behalf of the Presbyterial, and of every organization in the congregation. Mr. Clarence Pitts of Ottawa represented the Board of Missions, Mrs. E. G. B. Foote, the Woman's Missionary Society, Eastern Division, and Mrs. W. Ashby, the Presbyterial Society. Miss Nichol, who is a missionary of the Eastern Division, expecting to leave for India early in September, expressed her thanks and asked for the prayerful support of her friends.

TREASURER'S STATEMENT

July 31st, 1947

RECEIPTS:

Hospitalization	$ 21.75
Glenmohr Children's Camp, "M. G. Abey Memorial Children's Nursing Home"	10.00
Gift through Duff's Church Auxiliary, "Mackay Memorial Hospital, Formosa"	50.00
Mrs. N. Willard, Eyebrow, Saskatchewan, "Support of student, Bhil Field, India"	75.00
Chinese Vacation School, Toronto, "Children in British Guiana"	2.60
Cecilia Jeffrey Government Grant	6,726.30
SYNODICAL SOCIETIES	
British Columbia	500.00
Saskatchewan	391.71
Saskatchewan, Supplies	28.00
Toronto and Kingston	2,500.00
Hamilton and London	3,000.00
Hamilton and London, Supplies	580.55
Montreal and Ottawa	455.00
Montreal and Ottawa, Supplies	94.70
	$14,435.61

DISBURSEMENTS:

Weirdale Hospital	$ 20.00
Chinese in Canada	2,336.79
Indian Schools:	
Birtle	316.64
Birtle, Government Grant	2,066.43
Cecilia Jeffrey	324.98
Cecilia Jeffrey, Government Grant	1,410.00
Deaconesses	2,372.18
Children's Centres, Vancouver and Montreal	734.63
St. Margaret's Girls' Centre	571.84
Supplies	529.01
China	450.00
Formosa	700.00
India:	
Bhil Field	1,000.00
Jhansi Field	400.00
Missionaries' Expenses	28.15
Missionaries' Personal Accounts	431.50
Council Expenses	55.00
Deputation	14.20
Exchange	13.05
Publications	1,365.58
Administration	2,204.99
Grants	100.00
Organization	683.32
Insurance and Taxes	166.22
Life Membership	62.95
	$18,357.46

RESERVE FUNDS

RECEIPTS:

Legacy Fund—	
Payment on Windermere House	$ 25.00
Interest	135.01
Sustaining Fund—	
Interest	169.87
Pension Fund—	
Interest	277.50
Peace Thanksgiving Fund—	
A Friend	10.00
Interest	169.36
Special Fund—	
Interest	13.75
Overseas Fund—	
Interest	78.93
	$879.42

DISBURSEMENTS

Overseas Fund—	
Mrs. Dickson, Formosa	$ 500.00
Famine Relief for Amkhut Schools, Bhil Field	3,000.00
Legacy Fund—	
Equipment for Nurses' Residence, and Christian Literature, Mrs. Gehman's Work	250.00
Christian Literature, *Happy Childhood* Magazine	250.00
Repairs to buildings, Bhil and Jhansi Fields, India	3,426.00
Car for British Guiana	2,298.20
	$9,724.20

(MRS. DANIEL) HELEN M. STRACHAN, *Treasurer.*

New Presbyterial Officers

North Bay Presbyterial Society—Home Helpers Secretary, Mrs. T. Linklater, 410 Paris St., Sudbury; Library, Mrs. S. Coles, 152 Worthington St. E., North Bay; Literature, Mrs. Lloyd Miller, North Bay; Life Membership, Mrs. Alexander, Burk's Falls; *Glad Tidings*, Mrs. T. Daley, Magnetawan; Press, Mrs. W. L. Detlor, Parry Sound.

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Peterborough Presbyterial Society—Evening Department Secretary, Mrs. Charles Milne, Campbellford.

Note.—Please note these changes in the Annual Report.

FOR LANTERN SLIDES APPLY TO:

Alberta.—Mrs. A. C. McArthur, 1337 14th Ave. W., Calgary.
British Columbia.—Mrs. A. Barry, 530 E. 8th Ave., Vancouver.
Manitoba.—Mrs. D. Duncan, 830 6th St., Brandon, Man.
Ontario.—Room 801, 100 Adelaide Street West, Toronto 1.
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Orders must be sent directly to the PRESBYTERIAN WOMEN'S MISSIONARY SOCIETY, Room 800, 100 Adelaide St. W., Toronto 1

Book List

Studies 1947-48

For Senior, Evening and Young Women's Auxiliaries

OUR COMMISSION, In Canada and Overseas, with Programme Outlines and Services of Worship (See September Literature Page)	$ .75

For Girls' Groups

WINGS OVER THE WORLD. By Margaret Webster, with Programme Outlines and Services of Worship	.65

For Children's Groups

MY STORY BOOK ABOUT THE BIBLE. By Mabel Niedermeyer (for Primary)	.75
AROUND THE WORLD WITH THE BIBLE. By Gertrude J. Rinden (for Juniors)	.75

(Each packet contains programme suggestions and services of worship)

Other books and supplies

COMMITTED UNTO US. By Willis Lamott	1.00
THE KINGDOM WITHOUT FRONTIERS. By Hugh Martin	.75
THE WAY OF THE WITNESSES. By Edward Shillito	.75
CRAFTSMEN ALL: Fellow Workers in the Younger Churches. By Edward Shillito	.25
GREAT IS THE COMPANY. By Violet Wood	.75
WHY CHURCH? By Margueritte Harmon Bro (For 'Teen-agers)	.75
A PRIMARY TEACHER'S GUIDE ON THE BIBLE GOES ROUND THE WORLD, for use with "My Story Book About the Bible", by Mabel Niedermeyer	.35
A JUNIOR TEACHER'S GUIDE ON THE BIBLE GOES ROUND THE WORLD for use with "Around the World with the Bible", by Emily Ellis	.35
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RENEW THE "GLAD TIDINGS"

Renewals and new subscriptions for 1947 are still coming in.

For the balance of the year the rate is 30c. for single subscriptions; 25c. when two or more go to one address. Send all subscriptions to your Presbyterial *Glad Tidings* Secretary, to be forwarded to the central office. All money orders should be made payable to The Editor of *Glad Tidings.* Write for sample copies to Miss Helen Mackintosh, Editor, Room 800, 100 Adelaide Street W., Toronto 1, Ont.

Form of Bequest

I give and bequeath to the WOMEN'S MISSIONARY SOCIETY (WESTERN DIVISION) *of the Presbyterian Church in Canada (that is the continuing Presbyterian Church not merged in or associated with the United Church of Canada) the sum of .... dollars, free of succession duty, to be paid for the purposes of the said Society (Western Division) to the Treasurer for the time being thereof, whose receipt shall be a sufficient discharge for the payment.*

Vol. XXIII NOVEMBER 1947 No. 11

THE GLAD TIDINGS

NEC TAMEN CONSUMEBATUR

The Council Number

The Women's Missionary Society
of the
Presbyterian Church in Canada
Toronto 1

Women's Missionary Society, W.D.
Council Executive

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Formosa—
China—Mrs. J. M. BURNETT, 39 Heathdale Road, Toronto 12. Melrose 8125.
British Guiana—

Christian Literature

Mrs. ARTHUR J. CHERRY, 198 Dunn Avenue, Toronto 3. Lakeside 4187.

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The Glad Tidings

Vol. XXIII TORONTO, NOVEMBER 1947 No. 11

EDITORIAL

The Council Executive recently accepted with regret the resignations of three members—Mrs. Harold Ferrier, the Secretary for work among the Chinese in Canada and formerly also Secretary for China; Mrs. K. B. Schroeder, Home Helpers Secretary and formerly Deaconess Secretary; and Mrs. A. Kennedy, also for a time Deaconess Secretary.

Four new members have been added to the Council Executive—Miss Helen Horne, formerly Synodical treasurer for Saskatchewan; Miss Winifred Munro, of the Sloan Auxiliary of Parkdale Church; Mrs. D. F. Hazell of Calvin Auxiliary, and Mrs. G. R. Pye, Evening Department Secretary for Toronto Presbyterial. Mrs. J. M. Burnett, who became a member in March, has been made Secretary for China.

Early in November Miss Pelton, Executive Secretary for Overseas Missions, leaves to visit the work in British Guiana.

On November 28th Miss Margaret F. Kennedy and Miss Hazel Reaveley are to sail from San Francisco for India on the *Marine Swallow,* the former returning to the Bhil field after her first furlough and the latter going out to begin work on the Jhansi field. On the same boat will be the Rev. A. E. Toombs, the Rev. G. K. and Mrs. Agar and their two children, and Miss Mary E. Nichol, all going to the Bhil field, Mr. Toombs to resume work at Barwani, the others as new missionaries, Miss Nichol under the Woman's Missionary Society, Eastern Division. For the present, Mrs. Toombs is remaining in Canada with their two daughters and son.

The Rev. Hugh and Mrs. MacMillan left New York on October 1st to return to Formosa. Later Mr. MacMillan will go to Shanghai, the General Board of Missions having agreed that he should serve for a year as secretary of the Canadian Aid to China Committee.

Many members of our Women's Missionary Society will hear with sorrow of the death on October 4th of Mrs. James Logie of Toronto.

Associated with the work of the Women's Home Missionary Society from its earliest days and a member of its Board of Management, she was, after the amalgamation of the three Societies, a member of the Council Executive of our Women's Missionary Society. In 1907 the Board had accepted her suggestion of having Home Helpers and asked her to take charge of that department. For thirty-one years, until she resigned from the Council Executive in June 1938, she served as Home Helpers Secretary, first in the Women's Home Missionary Society and then in the Women's Missionary Society, Western Division.

The Rev. Daniel J. Firth of Red Deer, Alberta, expects to leave about the middle of November for British Guiana, to serve as Principal of the Corentyne High School. Early in 1948 the Rev. Thomas R. Maxwell, Canadian Secretary of the Inter-Varsity Christian Fellowship, plans to go to the same field, to be Principal of the Bethel Theological College. In September the Board of Missions Executive appointed the Rev. A. Gordon Faraday of Knox Church, Halifax, to overseas service.

Call to Give to Those in Need

In accordance with the recommendation of the General Assembly ''that our people be called upon to hear and respond to the cry of British and other European peoples in their desperate need for food and clothing and practical help'', the Board of Evangelism and Social Action appeals to every congregation to do its part in meeting this need. Moreover, recognizing that because of the serious drought in Europe during the past summer and the consequent poor crops the need is much greater than in June last, and feeling that our people should be called on to make greater sacrifices to meet the desperate need, the Board appealed to the Dominion Government ''to declare war against European hunger and to mobilize our resources on a national scale for its successful prosecution''. It commended the action of the United States Government in calling upon the people to save food supplies by voluntary sacrifice and upon distillers and brewers to cease production of grain beverages for a sixty-day period. It commended, too, the Canadian Government for the aid already given for European relief, but urged that our Government take steps similar to those taken by the United States Government to save food supplies.

The Board had plans for relief measures to be presented to every congregation of our Church—these to include ''the setting up of a local organization in each Church for the collection and transmission of money, food, and clothing for European relief''.

The Council Meeting

"CRISIS and Opportunity"—this was the theme of the annual meeting of the Council of our Women's Missionary Society, held in Calvin Church, Toronto, September 30th to October 3rd. On Tuesday, Wednesday and Thursday there were morning, afternoon and evening sessions, and on Friday, morning and afternoon, Mrs. J. G. Inkster being in the chair at all sessions. On Monday evening there was a buffet supper and reception for delegates and missionaries. The latter, overseas and national, were introduced by the president—Miss Irene Stringer, Jhansi, Miss Isabel McConnell, Miss Marion Williamson, Miss Margaret Kennedy, Miss Beatrice Scott, and Mr. and Mrs. Toombs, of the Bhil Field; Miss Muriel Judd, Miss Helen Ross, Miss Fay McTavish, Mrs. Gillespie, Mrs. Fesenko, Mrs. Steinmetz, and Miss Ruby Walker. Among the special guests was Miss Agnes Dickson, whom Mrs. McLennan presented to the gathering, recalling Miss Dickson's long and devoted missionary service, in China and later among the Chinese in Toronto and Montreal.

The Synodical Societies were represented by the following: *British Columbia*—Mrs. Robert Pollock, Mrs. A. J. Middleton, Mrs. W. J. McFadden, Vancouver; Mrs. W. H. Magee, New Westminster; Mrs. R. A. Ferguson, Vernon; *Alberta*—Mrs. R. J. Edgar, Mrs. E. J. Olsen, Calgary; Mrs. H. Robinson, Carstairs; Mrs. A. A. Walker, Edmonton; Mrs. C. E. Elder, Medicine Hat; *Saskatchewan*—Mrs. Wm. Kelly, Moose Jaw; Mrs. Jay Watson, Weyburn; Mrs. H. Stanley, Prince Albert; Mrs. E. V. Wahn, Regina; Miss M. Steenson, Saskatoon; *Manitoba*—Mrs. C. LeCocq, Mrs. W. S. Nairn, Fort William; Mrs. J. A. Gray, Brandon; Mrs. G. W. Bradley, St. James; Mrs. T. Johnston, The Pas; *Hamilton and London*—Mrs. D. Munro, Hamilton; Mrs. R. Mowbray, Whitechurch; Mrs. W. C. Wheaton, Port Stanley; Mrs. Gordon Bisset, Goderich; Mrs. N. W. Wilson, Ingersoll; Mrs. P. J. McEwen, Wyoming; Mrs. D. W. Bryce, Paisley; *Montreal and Ottawa*—Mrs. Harcourt Emra, Mrs. A. G. Cameron, Ottawa; Mrs. W. E. Baker, Westmount; Mrs. J. W. Dougherty, Montreal; Mrs. R. D. Ledgerwood, Winchester; Mrs. H. O. Parker, Sherbrooke; Mrs. Wm. Ashby, McDonald's Corners; Miss N. Hermiston, Cornwall; *Toronto and Kingston*—Mrs. W. M. Hall, Mrs. J. Williams, Mrs. P. Ranson, Toronto; Mrs. T. Firth, North Bay; Mrs. R. N. McCullough, Campbellford; Mrs. Angus Lindsay, Elora; Mrs. J. Cathcart, Bobcaygeon.

On Wednesday evening Dr. Wasson of Calvin Church conducted the service of worship, and Dr. W. A. Cameron introduced the Rev. J. B. McLaurin, D.D., Baptist Secretary for Overseas Missions, who gave an address on ''Permanent Factors in Missions''. On Tuesday evening Miss Pelton spoke of the International Missionary Council meeting in July in her address on ''Impressions of Whitby''. (We hope to give something more on these addresses in our next number.)

At the last session Dr. Wasson conducted the installation service. Wishing the members of the Executive every success in the year ahead, he reminded them that all, leaders and followers, must work together loyally. The Society had done a great work, and they would, he hoped, go on with new inspiration, work together with a new loyalty, to do still greater things in the future. In so doing, they would be building up the Church of Christ, in Canada and in other parts of the world.

The service of worship each morning was conducted by Miss Frieda Matthews, who took as subjects for meditation, ''God—Ever Present''; ''Love, Compassion, Understanding''; ''God—Our Faith and His Service''; ''God—Our Power and Our Strength''.

REV. CALVIN LEE

On Tuesday afternoon the Rev. Calvin Lee of Canton, China, spoke to the Council, Miss Dickson, who had known him in China, introducing him. Pastor of a large church in Canton, he was also superintendent of an orphanage there, and general superintendent of the South China orphanages, which cared for about 5,000 children. During the war he continued to work in Canton. Mrs. Burkwall, who worked with him for some years, had told Miss Dickson that she would always be thankful for the privilege of working with Mr. Lee, who, she said, had accomplished more than any other Christian leader she knew.

It was his first visit to Canada, Mr. Lee said, but he had had a long connection with our Society through its work in South China. He came from Miss Dickson's former field, and he had been associated with Mrs. Burkwall in work in the Fourth District. Only one of the churches there was burnt during the war, he said, and work was again being carried on. But there were not enough workers. During the war almost all church workers remained faithful to the work, and some of those who had gone into other work would return, but more church workers were needed, and also Christians for welfare work. For the last ten years he had been engaged in such work. After their eldest child's death, he and his wife went to work in a small church and care for orphan children. Now it was a large church, with a school and an orphanage with 600 children for whom the German Lutheran Compound is now being used; besides, he supervised fifteen other orphanages. During the war people crowded into the city, and at his church hundreds were given food every morning; and many children who had lost homes and parents were cared for in his home. It was very difficult to carry on the work under present conditions, and he hoped to get some help from Chinese and other interested people in the United States and Canada, for the orphanage and for their High School. The children must be fed and clothed, and they must be given Christian training. He would like, he said, to have a missionary go out to teach in the High School and help with church work.

A MESSAGE FROM OSLO

Mr. Jack Bothwell, who attended the Christian Youth Conference at Oslo as a representative of the Student Christian Movement of Canada, gave some of his impressions of that conference. The 1,400 delegates had come from all parts of the world and from 71 nations, many of which had recently been, and some of which still were, engaged in bitter conflict, but they were united in their common allegiance to Jesus Christ. For him the Oslo Conference was significant, he said, because there they realized more fully than ever that Jesus Christ is Lord, Lord of all of life; because they had at Oslo a definite feeling of the universality of the Christian Gospel, because they realized more fully than before the power and relevance of the Bible message, and saw the world Church as a reality; in it, in spite of differences and divisions, they found unity in Christ.

REV. T. W. ISHERWOOD AND THE CANADIAN SCHOOL OF MISSIONS

The Rev. T. W. Isherwood, the new Director of the Canadian School of Missions, was introduced by Mrs. McMurrich. He had been on the Wycliffe College staff for eleven years; then, returning to England, was during the war in charge of a congregation in Birkenhead, one of the most heavily bombed areas. Later he went to London as Secretary of the Church Missionary Society. The School of Missions was very fortunate, Mrs. McMurrich said, to have him come to succeed Dr. J. Lovell Murray, who had directed it for twenty-five years.

Deeply conscious of the heritage into which he was entering, Mr. Isherwood said, he hoped to be able to continue what Dr. Murray had so well established, for he felt that the Canadian School of Missions had a real work to do. Evangelism—"the preaching of the Gospel in such a way as to transform man"—was perhaps more necessary than ever before, or at least no less necessary. He hoped the School might seek to train candidates to send out as effective evangelists, to so preach the Gospel that people would be brought into personal relationship with God, and to help build up the Church of God. In the preparation of the course of studies, an attempt was made to see to it that these two aspects of missionary work be kept related—evangelism and the building up of the Church.

He hoped, too, that the School could ''serve the reasonable needs'' of missionaries on furlough for refreshment and further training, giving, as far as possible, the specialized training they might need for service in their particular fields. The Canadian School of Missions should also continue to be a centre of fellowship and inspiration for retired missionaries and all other friends of the missionary cause, and a place for mission executives to confer.

THE MISSIONARY AND DEACONESS TRAINING SCHOOL

Mrs. G. D. Ralston, Principal of the Missionary and Deaconess Training School, speaking at the lunch hour on Thursday, reminded the women that the Training School undertook to provide training for young women for full-time service in the Church and that many of those so trained were appointed to work by the General Board of Missions and the Women's Missionary Society. A three-year course is given; but it may be arranged that in the third year a student take some special training, for which credit may be allowed, if the course is approved by the Studies Committee.

The School was very much indebted, Mrs. Ralston said, to the Principal of Knox College and the other members of the staff for consenting to lecture to the Training School students, and very grateful for the use of a classroom in the College.

Des Moines Conferences

Speaking of the meetings at Des Moines in July—the International Children's Work Conference and the International Sunday School Convention—Mrs. Ferguson and Miss Macarthur gave the impression not just of two more conferences, but of men and women, about 300 in one case and nearly 7,000 in the other, meeting together as Christians concerned with the religious life of children and young people. That Christian training must begin with the young child, be suited to the age and experience of the individual, that the leader or teacher must herself know Christ, be trained, and work with the parents—these points were emphasized in addresses and in discussion. Most encouraging was it to consider that nearly 7,000 people should thus seek to learn how better to teach God's Word, and 10,000 attend the closing service of a gathering, whose theme was ''Teach Christ — Live Christ''.

Finances

BEFORE presenting her statement as treasurer Mrs. Strachan referred to the loss the Society had suffered in the death of Mrs. J. E. Tanner, treasurer of the Saskatchewan Synodical Society, and expressed appreciation of her work.

On September 1st the givings for this year were $3,352 lower than in 1946, the loss being in the three Synodical Societies of Ontario and Quebec; the others were ahead. Mrs. Strachan wondered whether there was any connection between the ''down trend'' of funds and the falling-off in the number of subscribers to the Society's magazine. She had been at times alarmed at reading of meetings all over the country without seeing any reference to our work. One cannot *know* about the work, she felt, without wanting to give, and cannot know without reading the official magazine. She was confident, however, that the loss would be made up before the end of the year.

TRUST FUNDS

This year three—Miss Munns, Dr. Thurrott, and Miss Hunt—withdrew from the *Pension Fund* on leaving the work, and four—Mr. and Mrs. Pitts, Miss Reaveley and Miss Catherine Watson—were added, so that there were now 31 connected with it. Beginning the year with $57,580, there is now $58,554.71 in the Pension Fund.

The *Peace Thanksgiving Fund* stood at $38,515.32. This year $157.16 had been received, and the interest would amount to $1,272. Disbursements this year amounted to $869.20—towards Miss Kennedy's course at Scarritt, $100; to a student at the Ontario Agricultural College preparing for missionary work, $100; interest on money given for the education of a Ukrainian boy (to the son of an elder in the Rev. M. Fesenko's congregation), $30; for girls from Jhansi at Ludhiana Medical College, $200; for Tyal girls at the Mackay Memorial Hospital in Formosa, $209.20; and for Miss Margaret Campbell's course at Scarritt College, $230. From this year's interest would also come money to enable a young woman to take a course in nursery school work. From the interest that would be available, it was agreed that the following grants, amounting to $1,635, be made in 1948: Bursaries for the Jhansi field, $300; for Jobat nurse taking Vernacular Course for Nurses, $100; further study for Miss Beatrice Scott, $150; Miss Campbell's course, $460; refresher courses for two deaconesses, $300; for student at the Ontario Agricultural College, $100; for training a young woman for children's work, $225. Mrs. Strachan reminded the members that all recommendations for aid to students must come through Presbyteries.

Into the *Special Fund* was put the $1,000 received for a car sold at Prince Albert this year, and also the $500 Maude MacEachern Memorial Fund, to be used for young people's work in Regina Presbyterial. There was $24,509.64 in the fund.

The *Overseas Fund*—the former Formosa Trust Fund and a fund built up during the war years when "one-quarter of the provisional estimate for overseas work" was set aside for work to be undertaken when again possible—had been very much needed. From it this year came the salary of a Chinese nurse to assist Mrs. Gehman at the Kienshui Hospital, $1,200; $3,000 sent in answer to a call from the Bhil field for help because of the scarcity of grain in India; $8,463 towards the re-establishing of work in Formosa (from what was the Formosa Fund).

In accordance with the Council's decision last year, to the Peace Thanksgiving Fund was added the interest on the *Sustaining Fund,* from which came a loan of $1,000 to the Literature Department, a loan (being repaid, now amounting to $2,333.00) to the Ukrainian church, $250 for a launch for the Shoal Lake Camp, and a $2,000 loan to the Christopher Lake Camp.

In no other year, Mrs. Strachan thought, had so many legacies been received as this year. At the beginning of the year there was $43,228.22 in the *Legacy Fund,* and $15,726 had been received since then; on overseas work $17,398.56 had been spent and on national work, $12,480. From the fund the following amounts were paid: $1,500 towards the building of St. Columba's Church, Hamilton; $3,000 to the Peace Memorial Camp near Lancaster; $367.95 for equipment for the Birtle School; $1,000 to the Sylvan Lake Camp; $3,331 to Formosa; $250 to the Christian Literature Society for China; $250 to Mrs. Gehman for equipment of nurses' residence at Kienshui; $800 for repairs on Bhil Field; $2,626 for repairs on Jhansi Field; $2,298 for a car for Miss Goodwill's work in British Guiana; $700 to Mr. K. F. McKenzie for science equipment and library in the Berbice High School. There remained in the fund, $45,707.00.

In the *Supply Fund* there was $3,015.59 at the beginning of the year; $2,030.50 had been received and $4,568.78 spent. Expenditures had been very heavy, in the Indian work alone over $6,000 was spent for clothing, blankets, and other supplies.

During the past years our Church gave $45,792 for Orphaned Missions, and of this amount $28,700 came from our Women's Missionary Society. To camps $29,287, in all, had been given.

* * * *

The following recommendations presented by Mrs. Strachan, on behalf of the Finance Committee, were accepted by the Council:

1. That the Saskatoon Residence be offered for sale to the Board of Administration on the following terms: That the Board of Administration be asked to pay half the original cost of the residence, the other half to be given as a gift from our Women's Missionary Society to the Advance in our Church. (The original cost was approximately $46,000.)

2. That again the interest on the Sustaining Fund should be transferred to the Peace Thanksgiving Fund.

3. That nothing be tranferred to the Pension Fund this year.

4. That Christian Literature be added to the objects to which legacies may be directed.

5. That Miss Laura K. Pelton, Overseas Executive Secretary, be sent to visit the overseas fields in the fall of 1948.

ESTIMATES

At the Thursday afternoon session Mrs. Strachan presented the estimates for the work in 1948. These call for $176,000, which is $22,000 more than this year's. In 1946 the average contribution (in adult groups) was $5.50 a year, Mrs. Strachan stated; in 1948, with the increased estimate, the average per member would have to be $6.20, that is, 70 cents more than in 1946.

In closing, Mrs. Strachan reminded the members that the work was one, the work of the Church, whether carried on in Canada or overseas, and that there must be adequate support of that work for which we are responsible.

''O woman hearts that keep the days of old
In loving memory, can you stand back
When Christ calls? Shall the Heavenly Master lack
The serving love which is your life's fine gold?

''Do you forget who bade the morning break,
And snapped the fetters of the iron years?
The Saviour calls for service: from your fears
Rise, girt with faith, and work for His dear sake.''

The estimates as presented were accepted unanimously by the Council.

Overseas Work

REFERRING to the re-establishing of work in Formosa, Mrs. Pae called attention to the fact that in November the Formosan Women's Missionary Society would celebrate its twenty-fifth anniversary, and to mark this occasion a small gift of money had been sent from our Society. It was then agreed that a message should be sent to the Formosan Society from the Council. A message from Miss Bessie MacMurchy of Jobat was read; she sent her greetings to the Council assuring the members that she would be with them in spirit. (For more of her letter, see page 426.) The five missionaries from India then spoke on some aspects of their work.

Since its beginning in 1926, *Miss Stringer* said, the Helen Macdonald School at Jhansi had had as its motto: ''Seek ye first the kingdom of God, and his righteousness . . . .'' (Matt. 6:33). The girls come from different kinds of homes, most of them from humble village homes—mud huts with tile roof and mud floor—some from the better homes of government employees, from different parts of India, and from different missions, Anglican, Swedish, Pentecostal, American Presbyterian, Methodist, etc., for no other school for girls within 150 miles of Jhansi goes beyond the second class. Their curriculum is that set by the Government of the United Provinces, in some ways like our own, in some not so advanced. The teaching is in Hindi, with English as the second language. The girls now enjoy games such as tennis, badminton, and basket-ball; at first, it was hard to induce them to play. The majority of the 300 pupils are Christians, and they lose no opportunity of telling the people of Christ. Many come from the homes of new converts; all have non-Christian relatives. For the last four years it has not seemed safe for them to go out in groups into nearby districts as before, and there have been rules against group meetings.

In the last twenty years there have been many changes in educational work in India. There are now more schools for girls, and more girls sent to school. Most of the girls marry as they leave school, some train as teachers and nurses, working in different parts of India, occupying good positions and influencing for good those with whom they come in contact—indeed, all who go out from the school have something to contribute to the life of the community in which they live, Miss Stringer said. Two are now training at Ludhiana Medical College, scholarships having been given them by the Women's Missionary Society, and others will need help, if they are to be fitted for the work they should do. The growth of the Church in India depends to a great extent on the Christian young women. Often men come out as Christians but are drawn back into their old life because the women did not become Christians, too. The women of the Church have to work with the men, for they can go into the homes, as men cannot, especially among Moslems.

This is a critical time for India, Miss Stringer said, but the opportunities now are greater than ever. Now is the time for Christian workers to do all they can to train Indian workers. ''Indians are friendlier than they have ever been, more interested than ever before; they are buying Gospels and Bibles as never before. We should go in while the doors are still open.''

Educational work has held an important place on the Bhil Field, *Miss Williamson* stated—''If we do not educate these people no one else will do it.'' From the beginning, Dr. Buchanan insisted that the Christians should be literate. Almost all the pupils at the central school at Amkhut are from Christian Bhil families. Those in the hostels (boys' and girls') live under Christian influence; the teachers, men and women, are all Christian Bhils who have grown up in Christian homes. From Amkhut, boys and girls go on to other schools for further training—to prepare, for instance, to be teachers, nurses, Biblewomen, or evangelists. ''To-day'', Miss Williamson said, ''there are many of whom we are justly proud taking their place in the work of the Church.'' The Bhils, she reminded her hearers, have no history of education and culture as the Hindus and Moslems have—the first Bhil in that part of the country to be taught was taught by Mrs. Buchanan. There is need for Christian literature; it is very necessary in India, she said, that there should be suitable Christian reading matter for the young Christians. In closing, she asked for the prayers of our people that they may be enabled to go on, making the best use of their resources.

Miss Beatrice Scott, before coming home on furlough in the spring, had been doing evangelistic work in and near Jobat, and it was of the work of a woman evangelist that she spoke. In all such work, she said, they endeavour to build and strengthen the Church and seek to win others to Christ. She visits the Christian homes, has Bible classes for the women, and adult reading classes, and encourages them to take more responsibility in helping in the Sunday School and congregation. Through the Christian Home Festival and refresher courses the whole family is influenced; through those who attend the courses the congregations are helped. Work is also done in the hospital and at camp, and in villages where she can visit homes and follow up earlier efforts. Always the worker, she said, ''tries to present God as the loving Heavenly Father who gave His Son that we might have life''. In the camping season she goes with others to spend from two to four weeks in a more distant place, holding meetings and visiting homes in the surrounding villages. There are thousands in that part of the Bhil country, she said, who have not accepted Christ, thousands that have not heard of Christ. ''Comparing them with the Christian people, we long that all may come to know Jesus Christ and we realize that the work of evangelizing them can best be done by Indian Christians.'' But a great deal of help is needed from missionaries of older Churches, to train Indian leaders and go out with them to spread the Gospel and teach, to the end that all may come to know Christ and the Church be built up in Bhil-land.

When she looked back and saw what had been accomplished in the twenty years since she went to India, *Miss McConnell* said she realized there was much for which to praise God. When she went from Amkhut to Jobat in 1928, there was one Indian compounder, no doctor, and ten patients coming daily. Four months later, when Dr. Draper came, there were ten in-patients and fifty coming daily. They first had to gain the confidence of the patients—and it is wonderful, she said, to see how fear has been overcome; now instead of running away from an operation, a patient often asks for one. It was five years before any Christian women came for confinement. The first baby born in the Jobat hospital when she was there is a member of this year's nursing class. ''It has been very gratifying to see the girls grow up and take their place with dignity and efficiency. They make very fine nurses.'' In 1939 the Training School was opened; now they have nine of their own graduates. Ruth Singh, the staff nurse, who for three years has been acting as matron of the Nurses' Home, has just completed the Mid-India Vernacular Course for Nurses, which has helped her greatly, so that she can now give more help to other nurses. Every nurse and compounder is supposed to be an evangelist; an endeavour is always made to have them realize the opportunity they have of presenting Christ. Although the nurses do not have to attend the service for the patients they are always present. The evangelistic work means much in the hospital, which is ''the door through which very many come in to hear of Christ''.

As a missionary just about to return to her work in India, *Miss Kennedy* told the Council some of the thoughts that had come to her as she went to and fro speaking to congregations, to missionary groups, living and working with young people at camp, and talking with ministers and people in many places. A missionary, like a man returning after the war, sees life at home with new eyes. Now ''some apparently small things'' had become extremely important—and she told of sharing in the morning worship of a family with which she was staying—''a family coming as a unit before God''. ''The quality of a nation is the quality of its homes,'' and in India they are trying to build up Christian homes. What of Canadian homes? she asked. In the south she had been very much interested to see that, for great numbers of people, going to Sunday School was a family affair, parents and children going together—and there was *teaching* of the Bible in the adult classes. ''You who are leaders, are you doing what you can to see that people are taught the Bible?''

At four camps she had come to know young people who were ready for the challenge of Christian life and service, waiting to be shown where they could use the courage and initiative they might have. Yet she had seen women throw up their hands in horror at young people to-day. ''Do you know your young people? Have they ever been challenged? Have you let them know that you are their friend, that you sincerely want to help them?''

From her own observation, backed up by the testimony of ministers, she knew the ''quality'' of Auxiliary members and the strength they were to their congregations. But the more they have to give, the more is expected of them. In one place where the Auxiliary asked her to speak almost the whole congregation came out to hear her—''to hear what the Church was doing overseas''. One felt, she said, that it was a *church affair*. In another place, where some were anxious to have a missionary speaker, the only time she could go was at the time of the Ladies' Aid meeting, and the small Auxiliary arranged a special meeting in a home. While the members of the Women's Missionary Society support the work, by their givings and interest, and it is primarily to them that their missionaries must give an account of their stewardship, she felt that there was not such a lack of interest in the Christian task as some seemed to think. Auxiliaries might consider whether they are sometimes a little removed from the life of the congregations. ''Are we doing our missionary work first in Jerusalem, that is, in our own congregation?'' she asked.—''Is there ever anything of self-righteousness in our attitude to women in our church who are not members of the Women's Missionary Society? If we have the wider vision, there should be a compelling desire to share that vision! We women have a definite task to do in the work of the Kingdom of God, but the work as a whole is the work of the Church. The givings we set aside specifically to support the women's part of the work are part of the givings of our church—part of the congregational picture, not something apart from it.''

After a wonderful furlough, she was going back inspired, ''knowing afresh the reality of our oneness in Christ Jesus and therefore knowing we could expect to do great things through His Spirit. . . . We need to feel the Church is back of us. We need the support of the Church. Perhaps you need us, too, and that is as it should be in God's family, only so can we hope, you here and we out there, to go forward and help to bring all peoples into the family of God.''

NEEDS IN OVERSEAS WORK

Before the estimates for 1948 were presented, Miss Pelton spoke of what was needed for the effective carrying on of our overseas work. It is costing more to do the work, she explained, and at the same time there are greater opportunities than ever, more people becoming interested in the work of the Church, and more offering themselves for service.

More missionaries are needed. No field is adequately staffed, and missionaries are overworked, while great numbers of the people our Church is responsible for are not being reached.

Missionaries on the Bhil field, in planning their work after the war, asked for six nurses for work in the villages. (One nurse went out last year, and the Society hopes to send one next year.) Medical service for the villages, with a mobile clinic, means not only nurses, but a vehicle and equipment.

Much more work needs to be done in the training of Indians for places of leadership among their own people.

Our Society would like to have three Biblewomen to assist Mr. Toombs in the Barwani area where very many villages are not being reached.

At Jhansi the cost of work at the Helen Macdonald School has greatly increased—and many who want to come to it cannot afford to do so without help.

More missionaries are asked for in British Guiana, where the opportunities for advance are greater than ever before. Hundreds are coming out to hear the Gospel message, and there are many inquirers. ''The field is white to harvest.''

Formosa asks for a teacher, a nurse, and doctors. Miss Douglas needs more help at the Tamsui Girls' School, where courses in music and home economics have been begun, and a kindergarten. Young women are asking for practical training. Two new missionaries are asked for so that men and women of the Tyal tribes may be trained to work among their own people. This work among the aboriginal peoples of Formosa needs the support of our Church and the Formosan Church.

In Yunnan where older Churches are working with the younger Church of China, there are great areas still untouched. We have a part in that work through Mrs. Gehman, at Kienshui, where she has been for some time the only non-Chinese missionary. To assist her in the work of the hospital, our Society is making itself responsible for a Chinese nurse there.

National Work

EIGHT of the workers were on the platform on Thursday morning when the Society's work in Canada was presented. Mrs. Cruickshank was in charge of this part of the programme.

CHINESE WORK

Miss Muriel Judd told of the beginning of our Church's work among the Chinese in Montreal, under Dr. Joseph Thomson and the father of the present minister, the Rev. Paul Chan, and of the work now being done. Her own work has been mainly with the children and young people who know English, in Sunday School and week-day activities. Kindergarten classes are held four afternoons a week; and in the summer there is a Vacation Bible School. Her new C.G.I.T. group has had a very successful year; to some of the girls she gives music lessons. The boys have their Boys' Brigade. The Auxiliary now meets once a month, instead of twice as formerly, and usually Mrs. Louie speaks to them in Chinese. Mr. Chan and Mrs. Louie do most of the visiting, because of their knowledge of the language. Four days a week Mr. Chan has Chinese School, and those who attend also come to Sunday School. In all their work they have been very much hampered by the condition of the present building, a former Jewish synagogue, and they hope that very soon they may have their own building—a church and a centre for the Chinese in Montreal, with sufficient room for all their activities.

In Toronto our Chinese people were looking forward to having a minister again, Miss McTavish said. With no Chinese minister and very inadequate quarters, it was difficult to keep up the work. She and Miss Ma (part-time) had carried on alone—and last year was the best they had had. There were 19 children in the Kindergarten—more than they should have in the room. The Mission Band meets there, too, although they have not nearly enough room for the 30 or 35 that come. The attendance at Sunday School has kept up well this year. On Rally Day, the last Sunday in September, there were 45 children present. The mothers are becoming more interested, are coming out more, and more of them are going to church; they provide milk for the children, and often send cookies. In most cases, the mothers now take their children to the doctor and the dentist, thus relieving the worker of this responsibility. Before long they hope to have a Chinese minister and his wife to direct the work.

REGIONAL WORK

After a year as regional worker in Saskatchewan, Miss Walker is now working in both Manitoba and Saskatchewan. She works with Auxiliaries and other adult groups, girls' and children's groups, and, in some cases, Sunday Schools, and in camps. Valuable work is being done in summer camps, she said, and from them young people go back to help in the work of their congregations. Rallies were arranged for the women of a number of congregations in Saskatchewan; at these the work of the Society was presented. As a result, an Auxiliary that intended to disband decided to reorganize, and other Auxiliaries got new members. Leadership training classes were held for leaders and prospective leaders. Many young people would take part in the work, she said, if they only knew how; they must be shown what to do. Sometimes her first task in a congregation is to find leaders for girls' and children's groups. She has organized some new groups, and had several rallies for teen-age girls. One of the most encouraging features of the work has been the response of some young women where leadership was needed. As she went through the provinces, too, she had been inspired by the women in isolated districts.

ST. MARGARET'S CENTRE

Mrs. McPhee, who succeeded Miss Munns as superintendent of St. Margaret's Girls' Centre in January, was introduced by Mrs. McMurrich, who expressed the hope that the Council members, getting a clear understanding of the purpose of the Girls' Centre, would make it known to others. St. Margaret's, at 1639 Bloor St. West, Toronto, is a small residence, not an institution, Mrs. McPhee said. The purpose is ''to provide a home with a Christian atmosphere for teen-age girls whose home conditions are not favourable'', and an endeavour is made ''to develop attitudes, skills and habits that will help the girls when they return to their homes''. The girls go to public or high school and attend church, Sunday School and C.G.I.T. meetings. Although it was too soon to judge the importance of this work as a whole, it was already possible to see the value of the training.

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Miss Matthews spoke of other parts of the Society's work in Canada.

It was a joy, she said, to see the wonderful work being done at camps such as those at Sylvan Lake, Buena Vista and Christopher Lake, Shoal Lake, Lake St. Francis (the new Peace Memorial Camp), and at Westminster Camp, as well as Glen Mohr and Kintail camps in Ontario. The adult camp at Christopher Lake would, she hoped, be followed by similar camps in other provinces. Already some groups had made use of Westminster Camp on Lake Simcoe, which was intended especially for leadership training classes. Miss Matthews read a letter from Chinese girls who had spent a week at this camp.

Children's work offers great opportunities for Christian service, and there are many calls for such work. At the Children's Centre in Vancouver work is carried on not only for children, but for older boys and girls and parents. At Tyndale House in Montreal similar work was begun. There are, Miss Matthews said, many possibilities in work among pre-school children.

Every year more than 200 Indian boys and girls are reached by the three schools—Mistawasis in Saskatchewan, Birtle in Manitoba, and the Cecilia Jeffrey at Kenora, Ontario. Miss Matthews paid tribute to the work done by principals, teachers, nurses and other workers at the schools, and read a tribute paid to the Birtle school by the Rev. W. W. Moore, missionary and teacher on the Mistawasis Reserve, from which a number of children go to Birtle. Three of the Cecilia Jeffrey boys passed the entrance examination this year and are now attending the Kenora High School. It is hoped that more will go on, some of them to train as ministers, doctors, nurses, or deaconesses, and go back to work among their own people.

Miss Matthews referred to the outstanding service rendered by the deaconesses on frontier fields or in other sparsely settled areas where the Church needed their help, and in cities, where conditions might be no less difficult. A few years ago there were twenty-two deaconesses working under our Society, now there are only eight. More are needed, but they are not available at present. Four deaconesses who are doing special work in Toronto were present—Mrs. Fesenko, working among the Ukrainians, Mrs. Steinmetz, doing work in the Hungarian congregation, Mrs. Gillespie, the hospital visitor, and Miss Ross, assisting in the Presbytery's extension work in rapidly growing areas.

NEEDS OF THE NATIONAL WORK

Before the estimates for 1948 were presented, Miss Matthews told of some of the needs of our work in Canada:

— More children's workers, and more children's centres;

— Indian workers to serve among their own people on the reserves; and Chinese young people to teach or do other work among the Chinese in Canada; (Workers in our Indian schools and among the Chinese should be looking for young people who could be trained for such work.)

— More regional workers—trained and experienced deaconesses to do this work;

— More deaconesses;

— More young people interested in our work and ready to take a part in it;

— More leaders in our congregations, Sunday School teachers; leaders of girls' and children's groups, leaders in camp work;

— Leadership training classes;

— More highly qualified workers for Indian Schools;

— More workers among the Chinese, and more equipment;

— Workers for new communities, to go into unreached areas of the western provinces.

CANDIDATES DEPARTMENT

Since her printed report was written, Mrs. McMurrich stated, Mr. and Mrs. Noble Swanton had been appointed to the Cecilia Jeffrey Indian school, the former to work with the boys and teach manual training, the latter to have charge of the intermediate class and teach handicrafts. To date, the only appointment this year for overseas work had already been reported, that of Miss Margaret Campbell, now studying at Scarritt College. There are, Mrs. McMurrich said, graduate deaconesses and deaconesses in training preparing for overseas work.

Referring to the requirements for candidates, Mrs. McMurrich mentioned as essential a sense of vocation to make known the Gospel of Jesus Christ; they must also be well educated, with special training for their missionary work, and have good health.

STUDENTS

Speaking for the Student Department, Miss Pelton presented the following recommendation, which was approved by the Council:

> Inasmuch as we are of the opinion that any approach to undergraduates in our universities should be made by the Church, rather than by the Women's Missionary Society as such, we would

recommend that our Student Secretaries discuss the whole matter of approach to the student with ministers within their respective Synods and Presbyteries, to the end that some plan may be devised whereby Presbyteries will initiate contact with the students; and, further, that the Women's Missionary Society Student Secretaries make it known that they will co-operate in any way the Presbytery desires.

INTERNATIONAL AND INTERDENOMINATIONAL

Miss MacMurchy called attention to some points in her printed report, and spoke of some delegates to the International Missionary Conference who visited Toronto in the summer, mentioning especially Miss B. D. Gibson of the International Missionary Council office in London, England, Miss Margaret Sinclair, associate editor of the *International Review of Missions,* and Miss Burns Brown, Secretary of the Women's Foreign Mission of the Church of Scotland. Miss MacMurchy told of the growing interest in and observance of the World Day of Prayer throughout the world and emphasized its importance.

CHRISTIAN LITERATURE

Referring to the use made of some of the grants for Christian literature, one of the largest of which goes to the Christian Literature Society for China, Mrs. Cherry spoke particularly of two magazines it publishes, *Happy Childhood* and *The Woman's Messenger,* showing copies that had been sent to her, reading interesting extracts from letters children had written to Miss Brown about *Happy Childhood,* and telling something of the difficulties of publication during and after the war. She told, too, of the appreciation expressed for the grant given, through the American Bible Society, for Scriptures for the Japanese and Koreans, and for grants for literature for Indian Christians and Latin American students, as well as for what goes to Miss Wrong for Christian literature for Africa.

ORGANIZATION

On Wednesday morning there was a panel discussion on some problems of Auxiliaries, Young Women's, Girls' and Children's groups, in which the following took part: Mrs. W. A. McLennan; Mrs. C. N. Johnston and Miss Helen Scott; Mrs. Harold Keefer and Miss Margaret Webster; Mrs. W. N. Ferguson and Miss Lily Macarthur. The main points brought out in this discussion are to be given in our December number.

Miss McClelland, reporting for the Evening Department at the Thursday evening session, told of the growth of the department during the two years of its existence. It had now 125 groups in the seven Synodical Societies, and the transfer of many of these groups into the Evening Department had led, she felt, to the organization of many of the new Young Women's groups. Younger groups had often been helped by those now in the Evening Department. The latter desired, she said, ''to stand shoulder to shoulder with the senior Auxiliaries, especially in finances''. An effort would be made to arouse in their members a greater sense of responsibility for the support of the work.

At the last session there was a discussion on some Auxiliary activities. Some points that were emphasized: the importance of the work of the Auxiliary Home Helper Secretary, of welcoming newcomers, whether from overseas or from another part of Canada, and sending on *promptly* the names of those moving from one place to another, and of seeing that people nearby who have not books or magazines get something.

In presenting the Life Membership report, Mrs. Strachan said that new Junior Membership certificates were to be issued. In all, 430 Life Membership, 34 Honorary and 526 Junior certificates and 42 In Memoriam subscriptions were reported, totalling $17,830.00.

SUPPLIES

Mrs. McClure asked that the women should be faithful in sending in the money for the Supply Fund—25 cents a member—and that no woman be discouraged from knitting and quilting, as all articles not needed here can be sent overseas.

LITERATURE

An increasing interest had been shown in the study material provided for the Women's Missionary Society groups and also in supplementary reading books, and by many groups in the use of maps and other visual aids, Miss Reith reported.

The general study theme for 1947-8 is ''World Evangelism''. ''The supreme objective of this study is to give to every Christian and every group of Christians a new and compelling sense of mission.'' Miss Reith spoke of the study books for the various groups, and also mentioned other books that would be valuable for Auxiliary Libraries, as supplementary to the study, and for personal reading.

Referring to Visual Aids, Miss Reith said that more slides and films had been used in the first half of this year than in the whole of last year; and more were used in missionary groups.

THE GLAD TIDINGS

While in a few congregations the Society's magazine would seem to be reaching at least the majority of the homes, Miss Mackintosh said, a comparison of the number of subscriptions received for 1947 and the number of members, active and Home Helpers, reported in adult groups, showed that in many others many members even could not be getting the magazine. When all allowances had been made, this must mean that many members of the Society were without needed information on work for which they shared responsibility. After growing steadily for some years, the circulation had fallen off this year, about 1,300 fewer subscriptions having been received. She urged that all interested readers make a serious attempt to extend the circulation of the magazine so that all adult members of the Society and as many others in the congregation as possible should have the information it contained.

Business from the Council

(Recommendations from the Finance Committee, and the Council's decisions thereon are given after the Financial report, page 405)

AT the Council meeting in 1946 Mrs. Strachan had given notice of motion: "That the Council delegation consist of five members from each of the western Synodical divisions and seven members from each of the eastern Synodical divisions, in each case this number to include the president of the Synodical division or her elected substitute." As the whole situation is under review and the constitution cannot be changed until after the General Assembly in 1948, Mrs. Strachan asked, and received, permission to withdraw her notice of motion.

It was agreed that the ruling as to representation at this year's Council meeting should hold good for one more year.

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A resolution from the Synodical Society of Montreal and Ottawa asking that the fiscal year be changed was presented by Mrs. McLennan. After discussion, it was agreed that "in view of pending changes, no change can be made in the fiscal year at the present time".

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After Mrs. McLennan had briefly explained why the present arrangement for the payment of expenses of missionaries doing deputation work was not satisfactory, Miss Pelton presented the following recommendation, which was accepted by the Council:

> That an estimate be made to cover the travelling expenses of missionaries on planned deputation work, as is done in the case of field secretaries, except that in the case of missionaries Auxiliaries or other groups affected be asked to provide entertainment.

Report of Recording Secretary

FROM the meeting of the Council in 1946 till the end of September 1947 the Council Executive has held 19 regular meetings, and there have been 80 committee meetings. The Executive meets the second and fourth Tuesdays of each month. Some committees meet on a regular day each month, while others meet at the call of the Convener as the need arises. The minutes of committee meetings are circulated to all members so that each executive member has the complete business of each committee.

In accordance with the decision of the Council in 1946 that Executive Secretaries be appointed, it was agreed that there be two Executive Secretaries, one for Overseas Work and one for National Work; that the Overseas Secretary be Miss Laura K. Pelton and the National Secretary, Miss Frieda Matthews, and that both secretaries be members of the Council Executive. Further, that the Executive Secretaries conduct all official business of the Society for the National and Overseas Work. This new arrangement went into effect the first of January, 1947, and is proving to be most satisfactory.

To provide for emergencies that might arise between regular meetings it was agreed there should be a sub-executive composed of the President, 1st Vice-President, Treasurer, Corresponding Secretary and the Executive Secretaries.

Following the decision of the Council that Synodical division be adopted throughout the Society, your Executive took such steps as were necessary to promote the change. It was agreed that the new divisions be called Synodical Societies, corresponding to the Synods of the Church. Guidance was given in the formation of the new Synodical Societies, effected by provisional executives that carried the responsibility from the first of January till the Annual Meeting was held and officers elected.

Very regretfully the Executive has had to accept the resignations of four members—Mrs. Hugh Ferguson in November 1946, and, latterly, Mrs. Harold Ferrier, Mrs. K. B. Schroeder and Mrs. Alfred Kennedy.

Six new members have been added—Mrs. J. M. Burnett, Miss E. L. McClelland, Miss Helen Horne, Miss Winifred Munro, Mrs. D. F. Hazell, and Mrs. G. R. Pye.

Another regional worker was appointed in May in the person of Miss Athalie Read, to Alberta, and it was arranged that Miss Ruby Walker should do regional work in Manitoba as well as follow up work in Saskatchewan in the meantime. Experience has shown that this plan of work meets a great need and our one regret is that it has not been possible to provide a regional worker for British Columbia, particularly when they were the first to ask for one.

We regret that it has not been possible to supply a deaconess in answer to each urgent request, but there were no others available.

Many new opportunities for work have been presented, but these are dealt with in other departments. Suffice it to say that your Executive has given very careful consideration to each request and has done everything possible to take advantage of these opportunities.

The Society is represented by members of the Executive on other Boards and Committees in connection with our own Church and other Churches. Some of these are the Canadian Overseas Missions Council, Foreign Missions Conference, North American Advisory Committee of the Church in China, the Pu Kong Orphanage Committee, Inter-Church Committee on Missionary Education, Women's Inter-Church Council, Student Christian Movement, University Christian Mission, Presbyterian Student Fellowship, National Children's Work Board, National Girls' Work Board, Canadian School of Missions Council, Missionary and Deaconess Training School, Joint Medical Board, Joint Candidates Committee, Budget and Stewardship Committee, The Advance for Christ Committee, the Committee on Visual Education, the General Board of Missions and its Executive and Sub-Executives. We note from the above that the Women's Missionary Society is related not only to the branches of the Church's life but takes its place with other missionary societies in the work of the Church in the world.

Representatives at other conferences: At the Foreign Missions Conference in January the Corresponding Secretary was the representative; Miss Reith attended the spring meeting of the Missionary Education Committee in New York, she is a member of the Board of Managers; Miss Webster was a delegate to the International Council of Religious Education in Grand Rapids; Mrs. W. N. Ferguson and Miss Macarthur attended the Children's Work Conference at Des Moines in July.

Miss Pelton was appointed by the Canadian Overseas Missions Council to attend the International Missionary Council meeting in Whitby in July. This we feel was an honour not only to Miss Pelton but to the Society and to the Church.

It was a delight to have a visit from many of the workers. Some of these were Miss Kennedy, Mr. and Mrs. Muchan, Mr. and Mrs.

Dickson, Miss Dorothy Douglas, Miss Taylor, Miss Williamson, Miss Athalie Read, Mrs. Cameron (Saskatoon), Miss Ruby Walker.

Your Executive has been called to confer with the Administrative Needs Committee appointed by the Assembly to study the relationship and work of Boards of the Church, which included a study of the position of the Women's Missionary Society in the Church. These conferences will be continued this year, so that a report may be prepared for the Assembly of 1948.

Your Executive is very much aware of the responsibility which is theirs of taking general oversight of the work of the Society during the year and administering the affairs of the Society in accordance with the resolutions of the Council, and were it not for the loyal and sympathetic understanding of the Synodical Executives and the general membership it would be even more difficult to undertake. For these are days of great moment, and who could know what lies ahead. We would ask you to trust your Executive if they have to make important decisions.

As we go into another year may there dwell within us all that deep and abiding loyalty to our Church, and to our Society as a part of that Church, that comes only because of that supreme loyalty to Him who is the King and Head of the Church.

—Beatrice McLennan, Recording Secretary.

Report of Board of Trustees, 1946-7

THE Trustees desire to express to Mrs. W. D. Ross, a valued member of the Board, their sincere regard and deep sympathy in the sorrow that has come to her in the death of her husband.

There have been very few new transactions in connection with the Society's properties. Regular payments are being made on the purchase price of the *Windermere Avenue* property by the purchaser.

Gower Point, B.C., having been found unsuitable as a camp site, has been sold.

Holiday House, Lefroy, Ont., (now known as Westminster Camp) is fully equipped and being used as a training centre for leaders.

All insurance rates and taxes on the Society's property are fully paid.

Sincere acknowledgment is made to Mr. Hamilton Cassels, K.C., for his continued legal advice and constant help in the conduct of this business of the Board.

—Bessie MacMurchy, Chairman.

Prayer

OUR loving Heavenly Father, we come to Thee with hearts full of gratitude for Thy loving care. We realize that we are not worthy of all Thy goodness to us, but we know that Thou carest for all. We would thank Thee for the many blessings that have come to us throughout the past years; though there may have been times of discouragement and disappointment, yet we have always known that Thou hast been near to those who call upon Thee. Help us all to be ever among those who wait for Thy guidance.

We would ask for a very special blessing upon the Church and all those who are attempting to hold high the banner of Christ. May they realize more and more as the days go by that in striving to uphold Thy cause and teach others of the saving love of Jesus, they are truly following the Master.

We thank Thee for the mission work to which we have pledged our support; may we not forget our task nor grow weary as we try to fulfil our vows for this great work. We thank Thee for the devoted service of our missionaries at home and overseas. Strengthen and uphold them as they labour to extend Thy Kingdom, and bless also those who shall believe on Jesus Christ through their word; may they grow in grace and in the knowledge of Thee. We remember particularly at this time those who are about to return to their fields after furlough, or are going out to begin their missionary work. May they ever have the assurance that Thou art with them and that their strength is in Thee. Inspire all members at home to hold forth the light of Thy Word so that we may bring help to burdened souls whose lives we are privileged to touch.

We would pray for our young people, that their hearts may be early turned to Thee and their lives consecrated to Thy service.

Be near unto the sick and the suffering and, if it be in accordance with Thy holy will, restore them to health and strength. Comfort all who mourn the loss of loved ones. May they so live that they may rest assured of a glad reunion in the place which Thou hast prepared for all those who love Thee.

All this we ask, with forgiveness of our sins, in the Name of Jesus Christ, Thy Son and our Redeemer. Amen.

Only by treading in His steps
The all-compelling ways of Love,
Shall earth be won, and man made one
With that great Love above.
—John Oxenham.

Dr. James Robertson

By Miss Elsie Mathieson

"History shows us how we came to be where we are."

"ONE day into her office came a tall, athletic-looking man with the brow of a scholar and the eye of a zealot." This sentence in *Brave Harvest** brought the thrill of instant recognition. The man who came into Cora Hind's office in Winnipeg was Dr. James Robertson and none other, the weather-beaten missionary preacher of our school-days who could make our elders look as if they had been remiss, and kindle a light in the eyes of big brothers. We missed the meaning of some words—visibility, permanence—but we knew he wanted men, a very particular sort of men, and he wanted money, plenty of it. We believed he would get both. When in later years we read his biography by Dr. Charles W. Gordon, one of his men, we saw how he did it.

James Robertson, third son of a Tayside sheep farmer, was born in the village of Dull, April 24, 1839. His mother, whose indomitable will, shrewd common sense, and rare capacity for getting things done he richly inherited, early recognized his exceptional ability and encouraged his ambition for a college education. But times were bad, and until he was twelve years of age the need for his help at home made regular attendance at school impossible. When in December 1851 the opportunity came to attend the parish school at Dull, he went to work so eagerly that in spite of continued interruptions he outstripped his classmates, especially in Latin, arithmetic, and geometry; and when the family emigrated to Canada in May 1855, one of his cherished possessions was a certificate from his teacher which stated that "James Robertson was educated in English, Reading, Grammar, Writing, and Religious Knowledge, that he acquired a reasonable acquaintance with the elements of Latin and was reading Caesar and Ovid, that he studied mathematics with much success, having mastered the first four books of Euclid's elements and Algebra as far as quadratic equations, that his progress was more than usually rapid, and his moral character and conduct in the highest degree satisfactory."

The family settled in East Oxford County, six miles from the village of Woodstock. It was not until the second summer in Canada that James was able to attend school, and then only for a few weeks. Nevertheless, he was determined to try the teachers' examination, though his teacher objected and his minister tried to dissuade him.

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* *Brave Harvest,* The Life Story of E. Cora Hind, LL.D., by Kennethe M. Haig.

Try he did, and passed, and in January 1857 he began teaching in the Corner School, two miles from Woodstock. ''There was no shirking and no scamping in the work done in that school,'' wrote one of his pupils. His success as teacher and especially as disciplinarian secured him a larger school at Innerkip in the fall of 1859.

It was at Innerkip that he decided on his life's calling. He had united with the Church at the age of eighteen when he began to teach at the Corner School, had at once taken up Sunday School work, and had become missionary to a group of Gaelic-speaking people living in Woodstock. Experience as Sunday School Superintendent and Gaelic missionary turned a secret hope into a firm resolve. He would be a minister of the Gospel. Now to his labours as teacher and active church member he added private study for entrance to the University. It was at Innerkip, too, that he met and won the excellent lady who was to be his wife, Miss Mary Anne Cowing. It had to be a long engagement. After four years' teaching in the Innerkip school came three years at the University of Toronto, two at Princeton Theological Seminary, and one at Union Theological Seminary, New York.

While at Union he had charge of the Alexander Mission in connection with Fifth Avenue Presbyterian Church. For the first time in years the mission was in the hands of one with the physical strength and mental vigour necessary for its successful prosecution, and within three months the managers determined if possible to secure Mr. Robertson permanently. In view of his later work it is interesting to notice the four points on which he insisted, should he accept. First, organization; for fifteen years there had been preaching and there had been converts, but no organization; hence converts had to connect with other churches. Second, a church building to replace the two double houses thrown into one, in which the mission was carried on. Third, his own fitness; he questioned this, but Dr. Hall and the managers had no doubts. Fourth, salary; he would consider the salary offered when he had looked about to see the price of living and so forth. The Presbyterian Church in Canada was often to hear these four points: organization, visibility, fitness, finance.

The managers yielded on all four, but in the end it was neither the Alexander Mission nor a large congregation in New York offering a high salary that was his choice. Word came to him of the great need of men in Canada, of stations without supply, congregations without ministers, and it was to a small charge in Ontario, at a quarter of the salary offered by the big New York church, that he went. On November 18, 1869, he was ordained and inducted into the pastoral charge of Norwich, and he and his bride set up their first housekeeping in the "pretty white cottage in a garden" that was its manse. Four happy, busy years had been spent there ministering to the widely scattered congregations of the regular stations when his Church called Mr. Robertson to new paths.

From the days of the Selkirk settlement onward, insistent appeals from the West for Presbyterian ministers seemed to fall for the most part on deaf ears; but when toward the close of 1873 a call came from the vigorous, progressive congregation of Knox Church, Winnipeg, the Home Mission Committee of the Canada Presbyterian Church appointed Rev. James Robertson of Norwich to "preach in Knox Church for six months, spy out the land, and report on the true condition of things". The trip that had taken Mr. Black eight weeks took Mr. Robertson ten days. When he arrived on January 9th, 1874, he found to his surprise that a minister sent by the Church of Scotland Synod in Canada was supplying the congregation of Knox Church and was resolved to continue to do so. Mr. Robertson had come to help, not to obstruct; to give time for the difficulties to be smoothed out, he decided to go one hundred miles west for six weeks to Palestine, now Gladstone, which was vacant and from which he could explore the territory on which he was to report. The months of frost and blizzard are not a good time for exploring the prairies, but he visited the people, held services in houses, called meetings for organizing congregations, and helped the people at each of the four stations with plans for a school to be built during the coming summer. He returned to Winnipeg with a vast store of carefully catalogued information, with a petition from the Palestine congregation asking for organization and promising $300 for the first year if they got a minister, and with a heart captured by the vision of the country's future and vexed by the Church's neglect of her obligations and opportunities. Presbytery granted the petition from Palestine, recorded appreciation of Mr. Robertson's services, and sent him back to Portage la Prairie, High Bluff, and Burnside to organize there. "Ministers here," he comments, "are apparently afraid of speaking of money to the people, and I am supposed to have cheek for any business of that kind." It was a foretaste of his future work, a foretaste, too, of its loneliness—"I feel lonesome already without you all," he writes to his wife. "How shall it be before July? You must write often and regularly else I am afraid I cannot stand it. Kiss our children for me. Would wish much to have you even for an hour, but must say nothing."

He is now free to devote himself to Knox congregation, but busy as he is with visiting, prayer meetings, young men's class, Sunday School, and other activities, he cannot take his eyes off the fields beyond.

By the end of May their situation is desperate. Dr. Black and himself are left almost alone in the West. In the absence of Professor Bryce and Professor Hart he is taking their classes. He deplores the lack of system, the lack of a regular scheme according to which to work, when it is essential that what is to be done should be done well. He deplores the lack of men; in one letter he names twenty-one points without supply; and settlers are streaming in every day.

When in July Mr. Robertson returned to Norwich, he had with him a unanimous call to Knox Church, Winnipeg. Uncertain as to his duty, and doubting his strength for the work, he left the decision to the Presbytery of Paris. Presbytery sustained the call. They had heard Mr. Robertson's account of his six months' experience in the West and had ''become possessed of the conviction that the Church was summoned to vast and important work in that new and wonderful land, and of another conviction as well, that for the strategic position of minister of Knox Church, Robertson was the man''.

Leaving Mrs. Robertson and the three children at Norwich, Mr. Robertson returned to Winnipeg in October, to be welcomed by a united and enthusiastic congregation. There was much to be done. So rapidly were immigrants coming in that in his visiting he was constantly discovering Presbyterians of whom the session and congregation knew nothing; he therefore enlisted members in each district to help the elders keep trace of those coming and going. Winnipeg was full of alert, adventurous young men; for them Mr. Robertson organized a Bible Class, and by his stimulating teaching and the friendliness of the regular social gatherings at his house won their affection and confidence. The seven years of his pastorate were years of steady growth in numbers, in spiritual life, and in missionary zeal. At the end of the first year there were 100 communicants, three elders, a small Sunday School and Bible Class; and insignificant contributions to missions. The last year there were 265 families, 125 single persons, 411 communicants, a Sunday School and Bible Class of 350, and a contribution of $9,359.00 for all purposes. ''Don't charge for your socials,'' he said to the Ladies' Aid; ''when we need money, I'll ask for it straight.'' His method worked. In a single week he raised $12,000 of the $26,000 needed for the new church.

Toward the close of the first year Mrs. Robertson and the children arrived in Winnipeg, and to his inestimable comfort and peace the minister once more had a home. With the influx of settlers, that home became, says his biographer, ''a kind of Immigration Office, a General Information Bureau, an Employment Agency, an Institution for Universal Aid''. What keeping open house—and open table—meant to the minister's wife may be left to the imagination of all good housekeepers, but Mrs. Robertson's hospitable spirit never failed. Spiritual needs of the transients were not overlooked; on Sunday afternoons the minister made time to hold a service at the immigrant sheds. In after years a prosperous Scottish woman in the West used to tell how she listened to the sermon sitting outside the door with her fretful baby, and how whenever tempted to discouragement by the struggles and trials of the first years, she could hear the words of the preacher that May afternoon: "God is going with you. Do not be discouraged. Never give up hope. You are going to make a new country—build your foundations for God."

Other duties devolved upon the minister of Knox Church. A member of the Board of Manitoba College and a lecturer on its staff, he played his part in the founding of the University of Manitoba and in bringing about the affiliation with it of Manitoba College. He was Convener of the Presbytery's Home Mission Committee. It was on one of his missionary journeys that he began his railroad missions. One hundred miles east of Winnipeg he found a thousand men within twenty miles of the line with no religious services of any sort. He held a meeting with them, they promised $70 a month for the support of a missionary, and the contractor promised board and lodging. This, the first of a long series of railway missions, contributed $900 to the work the next year. Gradually more and more of the burden of the Home Mission Work was laid upon his shoulders. In 1878 this work extended 750 miles west from Kenora and 275 miles north from the boundary line to Battleford. In that territory there were 44 mission fields and many more waiting to be opened up. Two years later Edmonton was asking for a missionary, and the Presbytery's western limit was pushed back 350 miles. By 1881 the field had been occupied 1,000 miles beyond Winnipeg; it had 21 ordained missionaries and 15 catechists. Presbytery in desperation sent an overture to the General Assembly praying for the appointment of a Superintendent of Missions. The prayer was granted, and Rev. James Robertson of Knox Church, Winnipeg, was appointed Superintendent of Missions in the North-West.

(To be continued)

From Miss Bessie MacMurchy's letter to the Council (Jobat, September 17):

. . . These are busy days for your representatives on the Bhil Field. There always seems to be quite a bit more work than can be accomplished. . . . This week we are having preliminary examinations for the student nurses who entered training on July 1st. There are three girls from Jhansi, and four girls and a boy from the Bhil Field; there are ten students in the second year, but none in third year. Ruth Singh is due back this week after being away for two months to complete her post-graduate course. She writes that she has found the months busy and profitable. In the hospital we are getting wards full again after having fewer patients during the rainy season. There will be two serious operations in the next two days. . . . Your support of the work here brings relief to many people.

You probably read of the serious rioting there was in several parts of the country after August 15th. There was great dissatisfaction in the Punjab over the boundary awards and much of the trouble started because of that. Then feeling that had been bottled up for a long time came to the surface as the revolt spread. At the moment Delhi district and Mysore State are the worst areas, but everywhere things are much quieter than they were. The leaders of both Dominions are making great efforts to get the situation under control, and they are having a good bit of success. Here in this part of India there has been no trouble. Our worst problem is high prices.

The following statement by Mr. Gandhi may be of interest. It was given in reply to a question from the President of the Student Christian League for the Punjab, the Northwest Frontier Province, and Delhi. ''Foreign missionaries will not be asked to quit India. Indian Christians will be free to occupy high official positions in the Indian Dominion.'' . . . All leaders say that Christians will have liberty in the new India. That remains to be proved. It is going to be interesting to watch the progress of self-government.

At Kienshui Hospital

From Mrs. Gehman, Kienshui, Yunnan, China (September 2).

. . . July was an eventful month for us in Kienshui Hospital, one I think I shall always remember. . . . The first week belonged to our students, seven of them, who were most excited over the examinations, each one eager to win the coveted cup. Our staff is still too small to open a training school, but we wanted to encourage these students on whom our nursing care so largely depended and to whom we owed much. In their leisure moments they were always to be found together, droning aloud over their notes. I marvelled at this noisy way of studying, but it brought them good marks. Then we had the awards presented at a service to which our church friends were invited. Dr. Hsing told what had been accomplished to date in our hospital and the students were told of Florence Nightingale and our hopes to make our Christian service felt in the community. Then, two by two, they went home for a week's holidays, and how we missed them! Miss Wu and Miss Wang, who had just graduated from a Kunming hospital, were welcomed to our staff. . . . We are hoping they will like us and stay beyond the six months their contract calls for. With their coming, the hospital became very busy, with operations, accidents, etc.—one man wounded when caught stealing, another shot at a Miao dance, a form of ceremony in which young men choose their fiancées, several shot by bandits in outlying districts when trying to defend their homes.

One incident made our hearts ache. A man brought his wife and eight-year-old boy some 10 *li* (*li* = Chinese mile, about 633 yds.) by stretcher. They had fought the previous night to keep some twenty bandits from carrying off their possessions and in the fighting the mother was wounded in the leg and the boy in both feet. The mother would not consent to the necessary operative treatment for the boy and they returned home to apply what looked to us like spinach poultices, this in spite of the fact that we offered practically free treatment rather than see them leave to die of infection. It hurt to see the terribly frightened look in the eyes of the three-year-old who had escaped injury. Even our students who speak the local dialect did their best to persuade them to remain in the hospital.

The majority of our patients come in with malignant malaria. We had some, too, who were very sick with typhoid and dysentery. So far we haven't had very many obstetrical patients; this is due to superstition, which I suppose only time and our good name will overcome. We were thrilled when twins were born one night (a Caesarian operation was necessary), but the parents were poor and didn't want them, as they felt they couldn't provide for them. However, they were taking more interest in them before I left.

Our nurses' residence and classrooms, the building of which has cost us several million dollars, are about completed. A legacy from Knox Auxiliary is going to be a wonderful help in providing furnishings for the residence. Equipment for classrooms will no doubt have to wait. Most serious, we feel, is the lack of an evangelistic worker for the out-patients' department, for in-patients and for follow-up work in the homes. The Tengs and the Wens are so busy with their church and school work that they are not able to give us as much time as we could wish. . . .

LITERATURE PAGE

Miss Louise A. Reith

LEADERS of Children's Groups and members of Girls' Groups, Young Women's, Evening and Senior Auxiliaries will find GREAT IS THE COMPANY by Violet Wood a valuable reading book for their own information and enjoyment as well as a source of interesting stories to tell at group meetings.

The following quotation from the book indicates its content—''Great indeed was the company of those who laboured to record the word of God. Equally great has been the company of men and women who have preserved and translated the Bible from its first appearance to the present day. They are the heroes of our story. Through their lives we shall discover the place of the Bible in the molding of religion, law, music, art and literature and in the making of men and nations.''

GREAT IS THE COMPANY has been described as ''an amazing story of the sacrifices, skill and adventures of those who have translated the Bible into the tongues of people around the world'', and such it is. Within its pages are recounted the stories of such translators as Jerome, who translated the Old Testament from Hebrew into Latin; Wycliffe, who translated the Bible into English; Luther, whose translation became the textbook of the modern German language; Tyndale, who was spurred on by Luther to do for England what Luther had done for Germany; King James, whose efforts resulted in the production of what is known as the Authorized Version of the Bible; men whose translations brought the Bible in their own language to the Indians of North America and to the Hawaiians and the Gilbertese; Judson in Burma; Morrison in China; Gutzlaff in Japan; Carey and Martyn in India; and Hensey in Africa. These are some of the roll of those whose names will go down in history as Bible translators.

The difficulties, the opposition, and the dangers encountered and met with courage and quiet confidence in the promise of Christ's presence and guidance are told in a simple and interesting way which makes all who read GREAT IS THE COMPANY more conscious of the debt the world owes to ''this company of men and women who have preserved and translated the Bible'' and more conscious of the influence of the Book on many lives.

GREAT IS THE COMPANY is a book many will want to have in their own libraries as well as on their Auxiliary Book Shelf.

GREAT IS THE COMPANY. By Violet Wood .... .75

AUXILIARIES

Mrs. W. A. McLennan and Miss E. L. McClelland

A Christmas Service

(Ask the members of your Auxiliary to bring their November "Glad Tidings" to the December meeting, and to have looked up, and marked, the hymns in the order in which they are to be sung and the stanzas, so that the service may proceed without further announcement.)

Leader: Let us now go even unto Bethlehem, and see this thing which is come to pass.

Hymn 164: Hark, the glad sound! the Saviour comes, stanzas 1, 3, 5, 6.

Leader: Therefore the Lord himself shall give you a sign: Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel.

For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.

But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel. The kings of Tarshish and of the isles shall bring presents; the kings of Sheba and Seba shall offer gifts.

Hymn 169: O little town of Bethlehem, stanzas 1, 2.

Leader: Read Luke 2: 1-7.

Hymn 172: Holy night! peaceful night! stanzas 1, 2.

Leader: Read Matthew 2: 1-11.

Hymn 177: As with gladness men of old, stanzas 1-3.

Leader: For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world.

But go ye and learn what that meaneth, I will have mercy and not sacrifice; for I am not come to call the righteous, but sinners to repentance.

I am come that they might have life, and that they might have it more abundantly.

I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.

Hymn 174: O come, all ye faithful, stanzas 1, 4.

Leader: Let us pray: We thank Thee, our God and Father, for the great gift of Thy Son to be our Saviour and Redeemer. Lead us this Christmastide to the feet of the Christ, as Thou didst lead the shepherds and the wise men in the long ago. May we present to Him our gifts of gold and frankincense and myrrh. In the name of Christ our Lord. Amen.

—*Prepared by Miss Olive Grant.*

References: Luke 2:15; Isa. 7:14; 9:6; Micah 5:2; Psa. 72:10; John 3:16; John 6:51; Matt. 9:13; John 10:10; Romans 12:1.

YOUNG WOMEN

Mrs. C. N. Johnston, *Secretary*

THE Central Committee of the Young Women's Department of a certain Presbyterial were enjoying a cup of tea after a busy evening discussing plans for a reception for the missionary who was to visit their city in the near future. During a lull in the conversation Lola Barnes, one of the youngest and newest group representatives on the committee, exclaimed,

''Oh, I was so disappointed this month. You know that I am treasurer for our group and I had thought that we were going to reach our objective for the year at this month's meeting, but as it turned out the offering was only about half of what it has been the last few months. I do wish there were some way to prevent such a thing from happening. After all, the people who are depending on us for support shouldn't have to suffer because of the whims, or the irregular giving, of certain members who give so much this month and so much the next.''

''Well,'' said Marjorie, ''I think we have to remember that people can't always give a stated amount, but in our group at the beginning of the year we ask each member to write on a slip of paper just how much she expects to be able to give each month. There is no need for the members to sign their names to the papers, and when the amounts on all the slips are added and multiplied by twelve we know approximately how much we can expect from the offerings during the year.''

''I think the idea of the systematic giving a very good one,'' said Jane Loomis. ''Mary told me about their system some time ago and we have found it works well in our 'Willing Workers', too. We also give each member a set of envelopes at the beginning of the year. Last year we tried using duplex envelopes, with one side for our regular offering for missions and the other for our group expense money. We liked that system best of all.''

''As you know,'' Jane Adams broke in, ''ours is an affiliated group and some of our members aren't as interested in the missionary part of our programme as I would like them to be. This year, instead of waiting until the end of the year when we have very little money left for our missionary offering, as missionary convener I suggested that we give to each member envelopes marked 'Missionary Offering'. With the members contributing each month in this way, by the last month we had more for missions than we have ever been able to give from our regular fund in a year.''

''Our group is affiliated, too,'' remarked Irene Stevens, ''but we always decide at the beginning of the season what percentage of our funds we can devote to missions. The first year it was only ten per cent. but the past two years we have been able to give fifty per cent.''

''I dislike talking about money,'' Lola Barnes joined in the discussion again, ''but I do think our members could give more than they do. This generation doesn't seem to know the meaning of the word stewardship. I think that we have to learn anew that all that we have comes from God, and that it is His first of all—a trust to us.''

''Yes,'' said Mary, ''and that the presentation of our offering is a part of worship just as lifting our hearts in prayer. More than that, it must be the first portion—not just what we have left over. We are not to spend all that we wish and give to Him what is left. His portion must be set apart first of all.''

''This is the most important part of all, Mary,'' said Lola. ''I am going back to my group to try to give to them some of the things I have learned to-night—and I feel sure that next month's story will be different.''

GIRLS and LEADERS

Mrs. Harold Keefer, *Secretary*

NOW that our groups have settled down to their regular work, it might be a good time to have a discussion regarding offerings and the parts of the Church's work to which these offerings will be given. Of course, in Girls' Auxiliaries all contributions should be sent to the Presbyterial treasurer of the Women's Missionary Society, but in other groups such as Canadian Girls in Training groups, in which the members assume other obligations in addition to giving to missions, there is sometimes a problem as to how the total amount contributed should be apportioned.

It has never been the policy of the Women's Missionary Society to stress unduly givings in its younger groups. Missionary education is the most important thing as far as our young people are concerned. At the same time we would suggest that it is valuable for our girls to have pointed out to them their personal responsibility in the work done by our Society. All agree that there is greater interest in some work to which one feels one has made some contribution. We suggest that giving to missions be made part of the missionary education programme, and the girls be encouraged in systematic and regular giving.

We understand that in many groups the practice has been to set aside certain sums at the end of the year, to be given to the various objects in which the group is interested. We would suggest that for next year, your group decide *now* what portion of their total contributions they wish to give to missions, and we would urge the leader to set aside each week a sum for this, letting the girls know how their contribution was growing.

Your secretary feels that if our girls understood the tremendous task facing our Society to-day, and realized that our work is curtailed because of our limited finances, they would be eager to contribute more than they have in the past. Last year the average contribution, for the year, was 33 cents per member. You as their leaders will know whether or not that is sufficient responsibility for your girls to assume.

As this year is drawing to a close, why not have a frank talk with the girls on this subject, form a definite plan, and be ready to get off to a better start next year?

Leaders are requested to make sure that all contributions reach the Presbyterial treasurer immediately following their last meeting in December; also, to send in the completed report forms at the end of the year in order to ensure listing in the published Annual Report.

CHILDREN'S DEPARTMENT

Mrs. W. N. Ferguson, *Secretary*

Dear Leaders:

WE are drawing near to the last month of 1947 and there are some things we should like to remind you to do.

1. Now is the time, if you have an Explorer group, to re-register it for 1948.

2. If a new Explorer group has been formed in your church, please register it now.

3. If your church has a new Mission Band, has it been reported to the Presbyterial Children's Secretary? We do enjoy hearing of them and like to report them in *The Glad Tidings* as soon as possible.

4. It will soon be time, too, to think of reports. Besides your written reports, the report forms must be filled in and returned to your Presbyterial Children's Secretary. Will you try to give *all* the information asked for? Always be careful to give the number of members.

In some cases, the average attendance has been given, but no mention made of the number of members enrolled.

We should very much like to have a full report of *all* Mission Bands and Explorer Groups this year. Even if a Band has met for only part of the year, it should be reported. Occasionally a Band meets for several months and then has to disband—and all the information we get is the word ''disbanded''. We should like to know the number of members who did meet for those months.

6. Are you getting your *Junior Leader* regularly? There are four issues during the year and the Women's Missionary Society pays for copies to be sent out to each of our Mission Band and Explorer Groups. If you have not been receiving yours, will you please write to Miss L. M. Macarthur, Room 800, 100 Adelaide St. W., Toronto 1?

7. If you do receive the *Junior Leader* regularly, do you use it in your meeting, and is it proving helpful?

8. Let us remind you again that the study books are ready: *Around the World With the Bible*—Rinden—for Juniors; and *My Story Book About the Bible*—Niedermeyer—for the Primary age group.

THROUGH THE SOCIETY

BRITISH COLUMBIA

Mrs. W. Barlow, 149 W. 5th St.,
North Vancouver, Press Secretary

THE Synodical Board mourns the passing of two faithful members, Mrs. W. A. Wyllie and Mrs. James Harley. Mrs. Wyllie served as a Provincial vice-president for many years, as president of the Kamloops Auxiliary, and for eight years as president of the Kamloops-Okanagan Presbyterial. Always interested in young people's work, she was Young Women's, Girls' Organizations and Mission Band Secretary for eight years. Kamloops Auxiliary and, in 1947, Kerrisdale had the privilege of having her as Welcome and Welfare Secretary. She was a gifted speaker, and many will remember her closing words at the anniversary session of the Synodical meeting in the spring.

Mrs. Harley was well known to Westminster Presbyterial, having been Lantern Slide Secretary for many years. She held office in Mount Pleasant Auxiliary, and was also a delegate to the Council meeting one year.

The Synodical Board deeply appreciates the loyalty and friendship of these women and the never-failing interest they showed in the work to the last.

Victoria Presbyterial—St. Andrew's Church recently held a farewell evening for their former deaconess, Miss Isabel Scott. During her six years there she endeared herself to all. St. Andrew's members wished her success in her new work, but assured her that they would miss her presence among them. After a brief programme and words of farewell, a presentation was made to Miss Scott. At the same gathering a welcome was extended to Miss Chrissie Diffin.

ALBERTA

MRS. A. A. MACGREGOR, 9824 103RD ST.,
EDMONTON, PRESS SECRETARY

CALGARY Presbyterial—The Presbyterial Executive meeting in September was preceded by a supper at which Synodical committee members were guests. Mrs. R. J. Edgar called upon all members to put their best efforts into whatever work they had undertaken for the rest of the year. Three C.G.I.T. members, under the leadership of Miss Margaret McLagan, conducted the devotions. Miss McLagan then reported on the girls' camps, which were, she said, the most successful ever held.

At their June meeting Grace Church Auxiliary held a memorial service for two valued members, their president, Mrs. M. McGregor, and a past president, Mrs. T. M. Allen. These members will be greatly missed by the Auxiliary and the church; they were very faithful and untiring workers for the furtherance of Christ's Gospel, active in the work not only of the missionary society, but also of the church and the community.

The Elizabeth Rae Missionary Society of Grace Church opened their fall season with a pot-luck supper, after which Dr. Frank Morley spoke on the value and importance of church attendance. During the summer Miss Murdeen McIvor, a missionary of the Unevangelized Fields Mission from the West Indies and a former member and past president of this group, addressed and showed her slides to the various groups of Grace Church, and the other Presbyterian Auxiliaries in the city. Miss McIvor told of her varied experiences in Haiti among a people who, with a veneer of civilization, still cling to the customs of their African forefathers.

Red Deer Presbyterial—Penhold Auxiliary was privileged to have Mr. Louis De Groot, student minister, speak at their June meeting on ''Why I chose to go as a missionary''. The address was followed by a question period, and all took part in the discussion called forth by the questions. In September Mr. De Groot spoke to the members on ''Home Missions'', dealing with the work under the General Board of Missions and the Women's Missionary Society.

Innisfail Auxiliary decided to hold meetings jointly with the Ladies' Aid, the group to be called St. Andrew's Women's Auxiliary. There are to be two meetings each month; one will be a work meeting, and at the other the mission study will be taken. Both meetings will have a definite devotional period, combining church work and missions. Miss Athalie Read, regional worker, addressed the Auxiliary, speaking of the new study book and outlining her work in Alberta.

SASKATCHEWAN

MRS. JAY WATSON, BOX 1056,
WEYBURN, PRESS SECRETARY

SASKATOON Presbyterial — The Dr. James Robertson Auxiliary, St. Andrew's Church, Saskatoon, at a social gathering on July 7th presented a life membership pin to Miss Bertha Inglis, who was leaving Saskatoon to make her home at the west coast. A charter member of the Auxiliary, Miss Inglis has been one of its most loyal and faithful workers and her departure is deeply regretted by her many friends. At the September meeting, held at the home of Mrs. Grant, this Auxiliary heard an interesting and instructive address on the beginning and early history of the Women's Missionary Society of The Presbyterian Church in Canada given by Miss J. E. Walls. A feature of the meeting was a presentation to Mrs. Mackay for little Margaret Ann Mackay, the small daughter of the Rev. and Mrs. E. S. Mackay.

MANITOBA

Mrs. James Gibb, 308 South Marks St.,
Fort William, Ont., Press Secretary

THE Synodical Executive held its first meeting for the fall in St. Andrew's Church, Fort William, on September 8th, Mrs. C. LeCocq presiding and the Rev. A. H. Johnston of St. Andrew's conducting the devotions.

Brandon Presbyterial Society—Knox Church Auxiliary, Neepawa, recently suffered the loss of three most valued members, Mrs. J. W. Coutts, the wife of a member of the Session and an efficient Supply Secretary, Mrs. Catherine Robertson and Mrs. Janet Stenhouse, who for a number of years contributed in many ways to the welfare of the Society.

Winnipeg Presbyterial Society—Miss Flora Livingstone Henderson, a lifetime member of Old Kildonan congregation, died at her home on August 11, at the age of 77. With her passing the Auxiliary lost a very faithful and devoted member, one who was always ready with counsel and material assistance, to further plans for the advancement of the missionary cause. She was a member of the Presbyterial Executive for many years, and also served as president of the Old Kildonan Auxiliary for a number of years. Her interest in all matters concerning Kildonan was very sincere and she gave of her talents to further its work in many ways. She was laid to rest in the family plot just outside the walls of the old church, of which she often said, ''I love every stone in it.'' Her influence in the Auxiliary will long be felt.

HAMILTON and LONDON

Mrs. C. H. McDougall, Box 395,
Strathroy, Press Secretary

CHATHAM — The Ellen Douglas Evening Auxiliary, Knox Church, Windsor, held a *Glad Tidings* night, when excerpts from the magazine were discussed. The history of Old Kildonan Church, Manitoba, was given by Mrs. H. L. Brooker to the Knox Auxiliary, Windsor. Wallaceburg members are giving a hearty welcome to new Canadians; at a recent meeting, Mrs. Nemeth, recently of Hungary, sang two solos in her own language. The guest speaker was Captain Carey of the Salvation Army, who spoke of the early Christian martyrs whose love for Christ was so great they gave their lives for His sake.

The Zion Auxiliary, Ridgetown, opened their fall meeting with a memorial service for their late president, Mrs. Cruickshanks. The theme of the Home Helpers meeting of the Thamesville Auxiliary was ''Prayer and Missions''—Miss Unsworth, Home Helper Secretary, presided, and Mrs. Regis, Mrs. Robert Clarke, and Mrs. R. Whittingdon spoke on the subjects, ''Prayer and Missions'', ''Riches of the Bible'', and ''Answered Prayer''.

Hamilton—The annual church service of North Pelham Auxiliary was held on Sunday August 17th. Mrs. W. I. MacLean of Hamilton was the special speaker. During the service two life memberships were presented, the gift of an elderly Home Helper, Mrs. Wm. Kilman. (Mrs. Kilman died August 3rd in her 81st year.)

Huron — At the annual Presbyterial Rally, which was held at Seaforth, Auburn, Blyth, Belgrave, Clinton, Exeter, Goderich, Hensall and Seaforth Auxiliaries were well represented. The women were invited to join the Presbytery, meeting at the same time, in their communion service, which was conducted by their Moderator, the Rev. R. Stewart of Goderich.

Mrs. Gordon Bisset of Goderich was in charge of the Rally, which had as its theme ''Youth, our greatest Asset''. Mrs. R. H. Williams of Seaforth, in welcoming the delegates, appealed to them to do all in their power to help and encourage the young people, referring to Princess Elizabeth's words when she opened a youth centre: ''Before we begin to discipline and control others, we must have disciplined and controlled ourselves, and if we set out to lead others, we must be sure about *where* we want to lead them.'' Mrs. Donald Munro, Synodical President, was the guest speaker. She stressed the urgent need for consecrated church workers. ''Two mighty forces,'' she said, ''are at work in the world to-day, the Church of Christ and the power of unbelief—and the apathy of many professing Christians is a stumbling block to those who are most in need of the light of the Gospel.'' Greetings from Presbytery were extended by the Rev. R. H. Williams. Discussion topics: ''How to attract new members'', ''How to secure subscriptions for *The Glad Tidings*'' and ''How to keep small groups interested''. In answering the roll call Auxiliaries stated what had been done to assist and encourage Junior congregations and their leaders.

Knox Auxiliary, Bayfield, were the guests of Mrs. Garrioch and Mrs. Bishop at the Thomson Home, Bayfield River Valley. The large number present listened with rapt attention to Mrs. Bishop as she told of her travels through the Holy Land. Much of her time had been spent in places whose names are familiar to New Testament readers, and her vivid descriptions delighted all who were fortunate enough to hear her.

Stratford—The Presbyterial as well as Listowel missionary groups express deep appreciation of the work of the late Mrs. A. J. Hamilton. An ardent worker in the Dorcas Mission Band, the Willing Workers group and the Auxiliary of Knox Church, Listowel, where she organized the Bessie MacMurchy Young Women's group last March, she also was for many years Presbyterial Young Women's Secretary.

TORONTO and KINGSTON

MRS. ERIC LARSEN,
BOX 262, MARKHAM, PRESS SECRETARY

KINGSTON — Early in September a Presbyterial Rally was held in St. Andrew's Church, Stirling, Mrs. D. L. Fleming presiding. The motto for the year is ''Looking unto Jesus, who is the Author and Finisher of our Faith''. The devotions were conducted by Mrs. Brown and Mrs. R. C. MacLean of Trenton. Mrs. R. A. Hermiston, Stirling, in welcoming the delegates, appealed for greater missionary endeavour. Mrs. Jessie Craig, Belleville, gave a fine missionary address with the four headings, ''Pray, Study, Give and Go''; and Mrs. Turner, Burnbrae, an address on ''The Present Situation in India'', appealing to members to make a new attempt to strive for peace and brotherhood with the love of God in their hearts. Miss Vankleek, Madoc, thanked the Stirling ladies for their hospitality and the speakers for their messages. The Rev. W. H. V. Walker brought greetings from the Presbytery and closed the meeting with prayer. At a full Presbyterial Executive meeting held in St. Andrew's Church, Stirling, before the rally, Miss

M. Nesbitt gave a complete financial statement, and the problems of each department secretary were discussed.

Toronto—The fall Rally of the Presbyterial was held in Calvin Church, Toronto, with the president, Mrs. A. S. Curr, in the chair. Mrs. John Sutherland, Davenport Road Church, and Mrs. Angus Sutherland, Victoria Church, led in the devotions. Miss Beatrice Scott, on furlough from India, told of her work among the Bhils. At the evening session, at which Miss Vera Carr conducted the devotions, the Rev. Robert Barr gave an address on ''The Tragedy of the Urban African Native'', showing a film depicting the terrible conditions in one place where he had worked—25,000 natives living in one square mile. He stressed the need of more missionaries, money and prayers, to help these people. At both sessions questions handed in were dealt with by Miss Laura Pelton. The Maurice Cody School choir sang at the evening session. The Rev. Joseph Wasson, D.D., gave the closing message.

MONTREAL and OTTAWA

Mrs. J. R. Hill, 250 Cooper Street,
Ottawa, Press Secretary

GLENGARRY — A full Presbyterial Executive meeting was held in Cornwall in September. The Rev. J. Alan Munro, Superintendent of Western Missions, was guest speaker and gave first-hand information of the work of our Church and Women's Missionary Society through his large district, from the head of the Great Lakes to British Columbia. He referred particularly to the work done in the Cecilia Jeffrey and Birtle Indian Schools, and urged closer co-operation between east and west. Literature was displayed by the secretary, Mrs. W. Brown. The sub-executive will meet in Cornwall on January 15th, 1948. District No. 3 of the Presbyterial held a very successful meeting in Avonmore. Mrs. Alex. MacDougall was in the chair, and Finch Auxiliary had charge of the service of worship. Mrs. Owen Rede Campbell of Montreal gave a timely message on ''Missionary Gardens''. The Young People's Society of Avonmore also attended the meeting, and St. Andrew's choir led in the service of praise.

Montreal — The Presbyterial sub-executive met on September 18th at Melville Church, Westmount. The outstanding feature was the splendid report presented by the Welcome and Welfare Secretary, Mrs. Robert Grant. The distressing story of the experiences of a war bride then in the hospital was told as only one example of the many cases that had come to their attention.

At Maisonneuve Church on September 11th Mrs. Owen Rede Campbell gave an address on ''Why are we Protestants?'' First Church Auxiliary's opening meeting took the form of a ''members' night'', when the members conducted the meeting. Fairmount-Taylor Auxiliary met on September 17th when slides on Jhansi City were shown and an introductory message on the work in India was given by the Rev. W. Harold Reid. Miss Margaret Kennedy gave an address at the South Shore Rally of the Young Women's Department at Ormstown during the summer.

Ottawa—The Presbyterial Executive meeting in September arranged for the celebration of the Presbyterial's Diamond Jubilee on October 23rd. A happy note was that Bristol Auxiliary had re-organized, with Mrs. D. B. Armstrong as president.

Knox Auxiliary, Ottawa, was greatly

favoured when the Rev. Alexander Burnett, of the Blantyre Mission in Africa and Orkney, Scotland, the father of the Rev. A. Ian Burnett of St. Andrew's Church, addressed a large gathering. As the name ''Blantyre'' naturally suggests Dr. Livingstone, Mr. Burnett, who had spent 25 years (the happiest years of his life, he said) in that mission, mentioned several new and interesting incidents in the life of that remarkable man. He also compared conditions as he found them in Africa with those when he left, and paid high tribute to the work done by the Rev. Dr. Laws, Rev. Dr. Heatherwick and Rev. Donald Fraser in the field. As a result of faithful evangelistic, educational and medical work there are now 50 parishes with 30 ordained native preachers. ''To-day the Church works *with* the Africans.'' It was a wonderful meeting. The speaker was introduced by Mrs. Wallace Troup.

In September St. Giles' Young Women's Auxiliary unanimously decided to transfer to the Evening Department.

Treasurer's Statement

September 30th, 1947

RECEIPTS

Pension Rates received from Workers	$ 519.06
Missionaries' Personal Accounts	806.50
Income Tax	4.95
Knox Church Bible School, ''Mrs. Mackay's Work''	100.00
Life Membership Pins	68.60
Buena Vista Girls' Camp, ''Bessie MacMurchy's Work in India''	12.73
Sale of Bicycle	25.00
SYNODICAL SOCIETIES	
Toronto and Kingston	6,500.00
Hamilton and London	4,000.00
Hamilton and London, Supplies	703.05
Montreal and Ottawa	3,090.00
Montreal and Ottawa, Supplies	114.00
Manitoba	905.36
Manitoba, Supplies	232.75
Alberta	312.34
Alberta, Supplies	102.00
Saskatchewan	137.00
Saskatchewan, Supplies	16.00
	$17,649.34

DISBURSEMENTS

Weirdale Hospital	$ 10.00
Indian Schools:	
Mistawasis	45.00
Birtle, Government Grant	2,247.31
Birtle	158.32
Cecilia Jeffrey, Government Grant	2,548.50
Cecilia Jeffrey	162.49
Chinese in Canada	969.27
Deaconesses	1,279.93
Children's Centres, Vancouver and Montreal	287.87
St. Margaret's Girls' Centre	344.95
Organization	641.66
Supplies	584.29
Formosa	357.72
Grants	1,050.00
Christian Literature	87.50
Council Expense	135.40
Missionaries' Expenses	1,077.50
Exchange	33.80
Publications	506.37
Administration	897.35
Life Membership	14.24
Deputation	81.80
India:	
Bhil Field	5,315.00
Jhansi Field	3,908.00
British Guiana	1,907.50
China	1,225.00
Candidate's Expenses	135.94
	$26,012.71

TRUST FUNDS

RECEIPTS

Legacy Fund—	
Interest	$ 10.50
Estate of John H. McFadyen, Durham, for Cecilia Jeffrey Indian School	300.00
Payment on Windermere House	25.00
Estate of Mr. J. L. Mitchell, through St. Paul's Church, Hamilton	372.64
Ratho Women's Missionary Society, ''Work in India''	100.00
Pension Fund—	
Interest	7.50
Purchase of Annuity for Worker	53.07
Peace Thanksgiving Fund—	
Acton Auxiliary	26.94
Interest	20.00
	$ 915.65

DISBURSEMENTS

Peace Thanksgiving Fund—	
Candidate to Scarritt College	$ 230.00
Tyal Girls, Formosa	100.00
Overseas Fund—	
Work in Formosa	2,242.28
Travel Expenses of Worker	403.96
Pension Fund—	
Miss Hazel Reaveley	42.47
Government Annuities	1,224.26
Legacy Fund—	
Equipment for Cecilia Jeffrey Indian School	210.60
	$4,453.57

(MRS. DANIEL) HELEN M. STRACHAN, *Treasurer.*

New Organizations

British Columbia

Westminster—Mission Band, Kerrisdale (reorganized). Leader, Mrs. Dunlop, 3587 West 38th Ave., Vancouver. Explorer Group, St. Columba. Leader, Mrs. Findlay, 2211 East 45th Ave., Vancouver.

Saskatchewan

Prince Albert Presbyterial Society—Christina Mills Young Women's Auxiliary, St. Paul's Church, Prince Albert (Reorganized Grad Group).

Montreal and Ottawa

Ottawa Presbyterial Society—Young Women's Auxiliary, Erskine Church, Ottawa. Pres., Miss Mary Arnott, 66 Muriel St.; Treas., Miss Violet Hobbs; Sec., Miss Katherine McPherson, 385 McLeod St. Auxiliary, St. Stephen's Church, Ottawa. Pres., Mrs. G. H. Sparks; Treas., Mrs. H. T. Bennie; Sec., Mrs. Victor Woods, 164 Lyman Ave.

FOR LANTERN SLIDES APPLY TO:

Alberta.—Mrs. A. C. McArthur, 1337 14th Ave. W., Calgary.
British Columbia.—Mrs. A. Barry, 530 E. 8th Ave., Vancouver.
Manitoba.—Mrs. D. Duncan, 830 6th St., Brandon, Man.
Ontario.—Room 801, 100 Adelaide Street West, Toronto 1.
Quebec.—Miss Bessie Fraser, 3485 McTavish St., Montreal
Saskatchewan.—Mrs. J. H. Cameron, 916 Spadina Cres., Saskatoon.

W.M.S. MEMBERSHIP PINS

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Vol. XXIII DECEMBER 1947 No. 12

THE GLAD TIDINGS

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of the
Presbyterian Church in Canada
Toronto 1

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The Glad Tidings

Vol. XXIII TORONTO, DECEMBER 1947 No. 12

Behold, I bring you good tidings of great joy,
Which shall be to all people.
For unto you is born this day . . . a Saviour,
Which is Christ the Lord.

Glory to God in the highest, and on earth
Peace, good will toward men.

Editorial

The Rev. E. H. Johnson has resigned as Secretary of Missionary Education, in order to take up work in the United States as General Secretary of the Student Volunteer Movement with headquarters in New York. Appointed to missionary work in Manchuria in 1935, Mr. Johnson served there for one term, but war conditions prevented his return to the field after his first furlough. Since March 1942 he has been serving the Church as Secretary for Missionary Education. We wish him every success in his new work, which he was expecting to begin about the first of December.

The Berbice High School at New Amsterdam, British Guiana, was very grateful for the $700 given by our Women's Missionary Society for library books and science equipment. ''This gift'', wrote the principal, Mr. K. F. McKenzie, ''will make a very important contribution to the efficiency of the school and to the welfare of the students. Our library at present has very few suitable books and our science laboratory has very little equipment.''

With the missionaries mentioned in our last number as sailing from San Francisco for India on the *Marine Swallow* on November 28th was Mrs. W. R. Quinn. When Dr. Quinn returned to Jobat after furlough, she remained in Canada, living in London, Ontario.

Missionaries' Excess Luggage

Usually our out-going missionaries take with them a considerable amount of luggage other than their own. Many of our members like to send with them gifts to the missionaries on the fields, and perhaps as we generously remember our missionaries we have little thought of what this entails in the way of excess luggage for those going out.

We would like to draw the attention of our members to this and suggest that in sending anything to the field by the missionaries, or even in giving the out-going missionaries gifts for themselves, we would send along a little money to go toward the cost of their excess luggage.

—*Laura K. Pelton,*
Overseas Executive Secretary.

Concerning Report Forms

Report forms are sent out for all branches of the Society. These are to be filled in carefully, so as to give all the information asked for, and sent, by December 31st, to the Presbyterial Secretary, or to the treasurer (in the case of a treasurer's report).

Care should be taken to see that reports sent in from an Auxiliary (or other local branch) agree; for instance, the corresponding secretary and treasurer should report the same amount sent to the Presbyterial treasurer for the general fund; and, where there are other groups subscribing to *The Glad Tidings,* the senior Auxiliary should not report the total number of subscriptions from that congregation as from that one group. Each branch should report its membership; if a branch carried on for only part of the year, it should be reported for that period.

The names and addresses of officers asked for should be written correctly and legibly. Last year's addresses may no longer be correct. Unnecessary mistakes occur each year in the printed report because of inaccuracy on the part of secretaries in reporting names and addresses.

No changes have been made in the report forms this year. The Provincial forms are for the use of Synodical officers. Evening Department officers will indicate that their groups belong to that department, and Children's secretaries indicate whether groups are Mission Bands or Explorers.

No Evening Department groups have been reported since the tabulated reports came in early in the year, and the only information we have been able to get has just been received—of groups in two Presbyterials that had not reported any. It may easily be, therefore, that Evening Department secretaries that have failed to report groups may have to get report forms from the Young Women's secretary, or the corresponding secretary if she has more than she needs. Any forms issued during the last five years are still good.

Synodical secretaries (Corresponding, Evening, Young Women's, Girls' and Children's) are required to send in the Presbyterial tabulated reports they receive as well as their own Synodical ones.

An Important Message

Dear Member:

IN an effort to clear up all misunderstanding regarding legacies and special gifts I am writing to you. A good many of our Treasurers in Synodicals, Presbyterials, and Auxiliaries are new at their work and do not like to speak with authority on these matters. Misunderstanding of the rules is making considerably more work for the General Treasurer and, worse still, if allowed to continue it will be most upsetting.

First, legacies, and here I speak of legacies left to any branch of our Society, must go for the work carried on by the Society and not for work carried on by the Board of Missions. This is self-evident. These should, of course, be sent to the General Treasurer. If the donor specifies where her legacy is to go, then it goes there; but, if not, then the branch to which the legacy is left may specify, within requirements for legacies, to what the gift may go. This information may be obtained from the General Treasurer.

Second, special gifts. No special gifts can be given through the Auxiliary but must come to the General Treasurer marked ''Special Gifts''. These cannot be counted on any allocation but will be listed in the statement of the General Treasurer under Special Gifts. Neither can the General Treasurer send special gifts to missionaries not connected with the Women's Missionary Society.

This is a rule of both the Board of Missions and the Women's Missionary Society that no missionary may take and keep special gifts given because of interest in his or her work. Such gifts must come direct to either the Secretary of the Board of Missions or the General Treasurer of the Women's Missionary Society.

Yours sincerely,

Helen K. Strachan

Treasurer.

Dr. Robert Johnston

THE news of the sudden serious illness and death of the Rev. Robert Johnston, D.D., has come as a great shock to the Presbyterian Church.

So recently he had been with us as chairman at the meeting in September of the Executive of the General Board of Missions, and those present at that meeting will not soon forget his words, or his kindly, fatherly manner, or his prayers when our candidate, Miss Margaret Campbell, was presented, or again when he presented the Rev. Gordon Faraday as an accepted candidate for overseas service under the Presbyterian Church.

Dr. Johnston seemed so well at that time and spoke so eagerly of his coming visit to the Maritimes, the scene of former pastorates. Dr. Johnston expressed also in conversation his hope that in the coming year he might be of greater service to the Board of Missions now that he was retired from the active ministry. His services to the Church he loved were many and varied and he was honoured in 1932 by being called to be Moderator of the General Assembly.

We of the Women's Missionary Society will always remember him best for his understanding advice and counsel and for his many services to us, very especially in connection with our Indian work, services so freely given and so well done.

He has gone from us but his alert mind, strong faith, kindly manner and withal his sense of humour will remain with us. Dr. Johnston's illness was all the more tragic because of the sudden death of Mrs. Johnston. She had been a tower of strength during Dr. Johnston's long ministry, a real helpmeet at his side and it is very beautiful that neither of them had to experience the ''sadness of farewell'' and that in death they were not divided.

We bow to God's will, glad only that we worked together in a common cause. Now he has entered on a larger life and knows all mysteries and is with his Saviour, whose true servant he was.

To the family so suddenly bereft of both parents the Women's Missionary Society extends sincere sympathy and commends them to the loving care of our God. —*H.M.S.*

''The first message of Oslo lay in Oslo itself. Many of us were familiar with the idea of the world Church and with certain facts about organization and mechanism, but the plain simple truth that *the World Church consists of people*—people who acknowledge the same allegiance to one Lord—does not really dawn until some of these people really meet in the flesh.''—*Christian News Letter.*

The Whitby Meeting

AT the Tuesday evening session of the Council meeting Miss Pelton spoke on the meeting of the enlarged committee of the International Missionary Council held at Whitby, Ontario, in July.

At that meeting, she said, representatives of Churches in all parts of the world sought: (1) to survey post-war conditions in the various countries, and consider how these had affected the work of the Churches in those areas and what their present resources were; (2) to state what members believed to be God's message to His Church at this time, and consider the problems of communicating that message "within and to a revolutionary world"; (3) to discover "how the Church of Jesus Christ throughout the world may make her maximum witness to-day".

As delegates from countries most affected by the war described conditions there came a new realization of the terrible sufferings of millions in those lands, of the widespread destruction, of the political confusion, and of the effect on the Churches of the suffering experienced by their members. Those present heard of leaders and people weakened by hunger and malnutrition, of vast numbers of people who had lost all hope, whose faith was gone, for whom there remained only darkness and despair. There had not been, European delegates told them, the deep spiritual revival that many had looked for after the war. They heard of great areas, in China, India, Japan, Korea, Africa, and the Pacific Islands, still untouched by the Gospel message.

Three forces were recognized as opposing the witness of the Protestant Church: resurgent Islam, political Roman Catholicism, and militant Communism.

For the Churches there have been during these last years "many losses and some gains". In almost all countries, except in the Americas, losses of church property and equipment have been heavy. In European countries and in China churches were almost without Bibles and other literature necessary for the carrying on of their work. Losses of workers had also been severe—many ministers and laymen had been conscripted into war services or sent to concentration camps; because of extreme poverty many pastors had been forced to seek other work, while some church workers were attracted to more remunerative service elsewhere.

On the other hand, delegates told of a reawakened Church in Germany, Holland, Japan, and China. In Fiji and Indonesia Christians had gained a new confidence when cut off from the Churches from which missionaries had come to them. In the Philippines they had learned the meaning of sacrificial giving. Younger Churches, attaining maturity, were ready to assume responsibility for their work. In some Latin American countries Protestantism had grown stronger.

Referring to the present resources of the Churches, Miss Pelton said that millions of dollars had been raised by churches in the United States, much of it for overseas missions. Financially, Churches in the United States and Canada are stronger than for some time. In Fiji more young people have volunteered for service than the Church can use at present; it cannot afford to train them for overseas work. The Church in Finland has more candidates than it can use. The German Church has missionaries but cannot use them. Denmark is anxious to help in missionary work, but money cannot be sent out of the country. Substantial sums, however, can be sent from Norway and Sweden. In India the Church is carrying on missionary work at home and has sent out two missionaries, but it is poor.

The message of the Church now, as in the beginning, is that Jesus Christ is Lord. That, as always, is the Gospel the Church must proclaim. And all Churches must work together to make known God's Given Word in Jesus Christ, the same yesterday, to-day and for ever, and be ready to learn new ways of making that Gospel known in a world where in many countries there is despair, hopelessness, frustration, and disillusionment.

As "Partners in Obedience", younger and older Churches together agreed: that in every branch of the Church there must be a renewal of its inner life; that the missionary task is too great for any one branch of the Church to work alone, it demands the co-ordination of the work of all Churches and the co-operation of all Christians; that older and younger Churches must work as partners to proclaim the Gospel, and that where the younger Church has become strong enough to assume responsibility, missionaries and "nationals" should work together as members of the one Church. The younger Churches are asking for thousands of missionaries, men and women, to work with them, to reach people in areas still untouched by the Gospel message, and for areas which may not be open to the Church for more than another ten or fifteen years, to help build up the Church in countries where "the harvest is ripe" and thousands are coming in. There is still great need of Christian literature for the strengthening of the Church and for the spreading of the Christian message. For the new literates, as in Africa, India and China, reading matter in their language must be provided. Bibles are needed wherever missionary work is being carried on.

At Whitby, Miss Pelton said in conclusion, the world Church fellowship was very real, and there are great resources within the Churches to-day, if they are wise enough to work together, that the Gospel of Christ may be proclaimed throughout the world.

More Books and Magazines Being Sold

Acknowledging the receipt of $25 sent as a special gift for "Happy Childhood", Miss Margaret Brown writes (Shanghai, October 6, 1947):

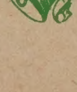
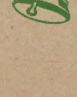
— This sum brought $1,600,000 in National Currency. . . . And I am so glad, as this will mean wider distribution of *Happy Childhood* magazine.

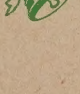
. . . I feel a thrill every time our magazines or books go out to children in the far interior places in China, for I know that it cannot but have a good influence in moulding the life and thought of the child who reads.

We are well started in our autumn work and have had a remarkable September so far as distribution was concerned. We broke all records for Shanghai since the war in taking in cash receipts for the sale of books and magazines amounting to $179,000,000. (In September we spent $223,000,000 for printing!) . . . Of course, a great many missions have made grants to the churches to renew their destroyed libraries for pastors and churches, etc. And one of the biggest orders of all came from Manchuria, where they have decided to use the *Hymns of Universal Praise* in all their churches. This increase in sales is particularly encouraging as the Communists are occupying an ever-increasing amount of territory in North China and Manchuria, shutting us out entirely from sales in those areas.

From a *Woman's Messenger* reader: "— I beg to inform you that recently I bought a copy of the *Woman's Messenger* from your agent in Kansu. I read it again and again. I feel great interest in it, as it not only gives me a new knowledge and Christian faith, but it also enables me to know more of your Society.

Though I live in the remote place, yet through the *Woman's Messenger* I get much inspiration from God and now I know God will lead me to walk in the right path."



Dr. James Robertson

By Miss Elsie Mathieson

(Continued from November *Glad Tidings*)

EARLY in August 1881 Mr. Robertson set out with horse and buggy on his first tour as Superintendent. He was away till the middle of December. He drove two thousand miles, delivered 96 sermons and 40 missionary addresses, visited, organized, and baptized. He discovered 900 Presbyterians—mostly young men—in full communion who had escaped the observation of the Church. (He found Episcopalians and Methodists, too, and sent their names to their own Churches.) As a result, 40 new stations were planted, 14 new congregations were settled, and ten new churches were built. The tour was typical of many to follow in the next twenty years. At first hand he gathered a great fund of exact, detailed information concerning the country and its resources, the people, their ancestry, their characteristics, their prospects, their difficulties, and their needs, the progress of railway building, the administration of government, the undeveloped wealth of the country, and its educational requirements. With this information he went East to rouse the conscience and stir the imagination of the churches, vitalizing and uniting them in responsibility for their children, their country, and the cause of the Christ in whom they believed. The Superintendent was not a mere official; he was a patriot, a statesman, a man of affairs, a lover of men, and a great Christian who could discern the signs of the times.

To the Assembly of 1887 the Superintendent gave a brief report of the work accomplished during five years. Instead of 129 stations reported in 1882 there were now 389, a growth of one station for every week of the five-year period. The communicant roll for all the West had risen from 1,355 to 5,623, the number of families from 971 to 4,000, the number of churches from 15 to nearly 100. In 1882 the Western missions were practically unknown to the Church in the East; in 1887 the General Assembly met in Winnipeg and was largely occupied with the great mission enterprise of the Church in Western Canada. In 1888 the Presbyterian College of Montreal conferred on Mr. Robertson the degree of Doctor of Divinity; the Superintendent was coming into his own in the estimation of the Church.

The extraordinary advance owed much to the Church and Manse Building Fund, which had been created by Mr. Robertson as a means of giving visibility and permanence to the work of the Church. He had preached in all sorts of places—houses, stables, halls, stores, schools—even once in a bar-room, and he knew the difficulty of doing all things decently and in order amid the inevitable distractions. Church buildings were a necessity. The men in the front line of the Church's advance had to be of high calibre, physically, intellectually, and spiritually; they had to endure hardship and privation; but they did not need to be homeless. There must be manses as well as churches. In twenty years this fund assisted in the erection of 419 churches, 90 manses, and 4 school-houses, and put the Church in possession of property worth $603,835. Its value cannot be estimated in dollars and cents; a fund that gave visibility and permanence to religion in nearly 500 widely scattered settlements is entitled to a share of the credit for the fact that Canada has never had a "wild west" in the American sense of the term.

In the decade after 1887 the struggle of the Superintendent and his missionaries to keep pace with the advance of settlement became increasingly hard. In 1887 the field, 350 miles wide, extended 1,800 miles west from White River to Revelstoke and was organized into 5 Presbyteries with 149 workers. In 1890 it took in British Columbia, and by 1894 there were 13 Presbyteries; but still there were 25,000 Presbyterians in the West uncared for by their Church. Two years later the Presbytery of Edmonton was erected. "Never in the history of Christendom," says Dr. Gordon, "was there such a pace set for the advance of Christian conquest." It was a costly advance, demanding the lives of men and women, who gladly laid them down that the West might belong to Christ. And never for a single year did the Church that sent them furnish them with adequate supplies. There was always a lack of money, always a lack of men.

It was the Superintendent who in the long run had to find both. For the men he naturally went to the theological colleges. He was disgusted to find most students bent upon settling down to married life in a pleasant town in the East, an ambition in which their professors appeared to be encouraging them. Coming from the front line where the strain was breaking down the few who were holding it, is it any wonder that he said sharp things? When a group of missionary candidates said they would lay the matter of Western service before the Lord, he told them they need not bother: the Lord would indicate a less laborious sphere. An indefatigable worker, he scorned laziness. Hearing that a popular young preacher had failed to seize the opportunity of good times to get a church built because he "didn't want to meddle with money matters", Dr. Robertson exploded: "A very fine sort of gentleman, indeed, none of your coarse-grained commercial sort! Didn't want to meddle! He was too downright lazy. That is what is the matter with him.'' When a fluent but mentally lazy youth announced that he never read his sermons, the Superintendent blandly asked, ''Do you ever read anything, Mr. Blank?''

To congregations he could be equally candid. On one occasion the minister of a prosperous congregation in introducing him said that he did not think they could give anything, but while they could not give money they would give their moral support and their prayers. Dr. Robertson was nettled. If they could give but simply would not, he asked, what was their moral support worth? And he was afraid God would have little patience with a man who prayed that others, less able, might give to save his pocket. The Board of Managers of a certain mission church were making no effort to pay either principal or interest of their debt to the Church and Manse Board. ''Sir'', said Dr. Robertson to the chairman, ''the Presbyterian Church pays its debts, and any congregation repudiating the just claims against it must be prepared to write itself off the roll of Presbytery.'' The Board set about payment with all possible speed. But with a people struggling with difficulties beyond their control, it was different. One Sunday evening he came to address a meeting in the school-house of a district where promising crops had the night before been ruined by frost. It was a gloomy congregation that faced him. With tender emphasis he read the Master's words on the Father's care in Matthew 6: 19-34. Then leaving the desk, he drew near to them and began to comfort them like a father. He spoke of the things that were left that no frost could touch. ''Don't be discouraged,'' he concluded. ''Better days are sure to come. Be faithful to your Church. You cannot do much this year, but your Church will not forget you. Trust in your heavenly Father and hold on.'' Faces brightened as hope returned with the vision of the things that are eternal.

It was his missionaries who best knew his power to lift the discouraged and defeated into hope and determination to win at all costs. If he asked much of them, he gave them the deep love of his great heart and a sympathy expressed in deeds as well as words. To one of them he wrote: ''I highly appreciate the service that you are rendering, and especially the quiet, plodding way in which, without pause and without complaint, men like yourself carry on your work. . . . . There is scarcely a night after I retire to rest that I do not begin at Lake Superior and pay you all a visit before sleep benumbs the brain.''

The zeal that inspired his men was frequently viewed with caution if not with alarm by Church committees. There were always some who advocated retrenchment on one plea or another. One was overlapping. ''Overlapping,'' Dr. Robertson said, ''would not have taken place in many cases had we not withdrawn our missionaries in the autumn, leaving families unshepherded and the way open for another Church to step in. If we occupy a field and build a church, are we to sneak away because others come in? Presbyterianism represents principles that have done man and religion rare service in the past—are they not to play their part in shaping our Canadian life? Let no deserving group of Presbyterians complain that their Church has forsaken them, suppressed her principles to save her pocket.''

When the Home Mission Committee wanted to call a halt to the expansion of the work in the Yukon, he declared, ''For patriotic as well as religious reasons I am anxious that the sentiment in the Klondike country should be strongly Canadian. We must take possession as if we intended to hold the ground, and give no occasion for a foreign Church to come in and, with so strong an American element, tamper with the loyalty of our people. This Hinterland of ours is peculiarly surrounded; and Canada—Church and State—should take care not to leave room for more complications. And a large amount of Christian work is to be done if present expectations are to be realized.''

The Yukon was his last great adventure. In 1897, for the first time in sixteen years, he spent Christmas with his family—because he was ill. He recovered, and by September he was in the thick of his work again. To the very end of the four years that remained to him he worked with unflagging zeal, and few were aware of the battle he was silently waging with a deadly disease. He died January 4, 1902. He was buried in the cemetery of the old Kildonan Church. In the inscription on the granite monument above his grave are these words:

> The story of his work is the history of the
> Presbyterian Church in Western Canada, and while
> Western Canada endures that work will abide.

NOTE—All the material for this article has been taken from *The Life of James Robertson, D.D.* by Charles W. Gordon (Ralph Connor).

It is of the essence of the Gospel of the Kingdom that we are not to measure our duty by past experience of the practicable, but are to estimate the possible by knowledge of our God-given duty.

—Hogg.

Miss Agnes Traill

THE Chinese work in Toronto suffered a great loss in the death of Miss Agnes Traill on September 11th.

Miss Traill, although a member of St. John's Presbyterian Church, was closely identified with the Chinese Sunday School at Cooke's Church for eighteen years. She was a teacher and for ten years superintendent of the Chinese Department. Many of the young men and women of the Chinese community to-day received their early Christian training from this faithful leader.

Miss Traill was also deeply interested in the mission work being done among the women and children at the Chinese Institute and she was largely instrumental in securing a car, that the work in Sunday School and the Kindergarten might be carried on more efficiently. Her ministry was exercised quietly and unostentatiously, but most faithfully and lovingly. Eternity alone will reveal what her life and influence have meant to the Chinese community in Toronto.

At the funeral service her minister, the Rev. R. G. Stewart, D.D., said she was a quiet, sincere Christian and her life was filled with deeds of loving, kindly service to others.

On Sunday October 26th, the Lip-reading Bible Class of which Miss Traill had been a member visited the Chinese Sunday School at Cooke's Church, and Miss Duff, on behalf of the class, presented the Sunday School with a flannelboard and painted backgrounds in memory of Miss Traill. They gave it, she said, because they loved Miss Traill and the Lord Jesus Christ, whom she also loved and served.

—*Agnes Dickson and Fay McTavish.*

Rev. Calvin Lee and family (Nov. "Glad Tidings", p. 400)

At Jhansi

Miss Edith M. Magee, writing from Jhansi on September 20th, tells of conditions there in the first weeks of that month:

. . . Mail was not coming through during the first part of this month. For over two weeks we were getting nothing but strictly local letters. Then we heard that a mail train had gone out north, under both police and military escort. On Friday we got our newspaper again after two weeks; but trains are not yet running north of here on the Delhi line. . . . We have come through a critical time, as over 2,000 Sikh refugees from the Punjab have reached here. . . . We are breathing more easily now—and what a big relief to have the mail-ways open again! The Delhi situation is over the worst, it would seem. (How especially thankful we were for our radio during these past days when all contact had been cut off from the north, and no news of any kind by newspapers!

. . . Perhaps the apparent cause of this trouble—a divided land—will eventually make possible the establishment of peace and stability. . . . But even after 4,000,000 have found refuge in their own "stan" what a task remains in the rehabilitation of such masses! In the Punjab, where many mission buildings have been taken over by

Photo by J. Muchan

Miss Anandi Bhabras, head of primary school, Jhansi.

refugees, the missionaries are doing relief work—not easy because of the absence of food stocks. Dr. Pickett said he counted 200 sleeping in his home in Delhi—he told the authorities there were too many.

. . . These days we make the most of such cheering or funny stories as this: One of the staunchest souls, as it was being claimed that the British must come back, gave his own view—"No, never!" he said. "We have buttered our bread. Now we must lie in it!"

As to our food situation—Our hostel children are adequately fed by the ration provided by the Government (wheat, rice and *gram*), and though the price is more than three times what it should be, we are thankful to be still getting wheat and rice. Vegetables are a ridiculous price, and we have even had to stop buying the onion, staple for the rains. The children have been allowed to range over the compound, searching out the "imilee" tree. Its tender new tips are quite palatable, and, when it was in blossom, the girls gathered the yellow flowers to make a kind of salad, with salt and pepper. (This is not just a hard-time measure; our children have always loved to browse in this tree—leaf, flower and fruit.) We got a small supply of free milk powder and also vitamin tablets, which have saved the situation. These can be given only to those who are suffering most from malnutrition. Some of our day pupils have been saved from T.B., we have no doubt. One little girl has gained 13 pounds—she is still thin—just from having a cup of milk daily with the "vims". God bless the American churches that sent these supplies to India! I do not mean to give the impression that we are in desperate straits—not at all. Our children are carefully watched by that priceless Nurse Miriam, weighed every month, and, when necessary, provided with whatever is needed to keep them in good health. We are using sprouted grain now—I have tried to get that instituted for years, and the vegetable situation has finally accomplished it.

With our own "fooding", as they say here, our problem is chiefly one of expense. We have had to change a good deal. Beginning in October, we are to have our noon meal of rice and *dal*. . . . We miss bread so much, now that it cannot always be had. Nor is flour to make it in the market these days. But the Indian *chapaties* are healthier, even if we weary of them. . . .

* * * *

Mrs. Young and I have been having a stream of visitors during the past ten days, some missionaries returning from furlough with their new recruits—these from Denmark and Norway. There have never been so many new missionaries in this northern part of India.

It must mean something. There are other indications of a forward movement in the missionary enterprise these days. The very atmosphere, disillusionment, want of food and clothing, collapse of old foundations, all tend to create a hunger for what the Christian faith alone can offer. Every Christian to-day stands for a reconciling force between communities; may we be used beyond this, to reconcile to God!

. . . The rains have been very generous this year, and the weather more bearable in consequence, also our shoes mouldier and our winter clothes more mildewed! In another month our pleasanter cooler weather will be on the way.

We have begun to use our new science room, beautifully suited to the purpose. . . .

Six Jhansi Girls Receive Bursaries

IN an earlier letter Miss Magee writes of their thankfulness to receive bursaries (six of $25 each) given by a friend in Canada to enable six girls to continue at the Helen Macdonald School. With her letter she sends some information about each of the girls receiving the bursaries.

Sona Benjamin (Josuah), grand-daughter of Dr. Wilkie's outstanding evangelist. Her mother died when she was only three. Her father's war job has come to an end now, at a time when Sona's expenses have doubled. She is in her final year, attending the Government High School, from our hostel. (Next term we shall have the final year in our own Helen Macdonald Memorial.) Sona is a steady, conscientious student. She has the musical aptitude of her family and is a popular soloist in church or at concerts, when she plays her own accompaniments on the Indian-style organ—seated on the floor in the way of the land. . . . She would like to be a doctor, able to serve in our hospital. For several years she has been one of the most interested and dependable of the girls who go on duty in our infirmary under the direction of our Nurse Miriam.

Since the August 15th celebrations I know that she is not lacking in courage. . . . Our five girls who are taking their last year in the Government High School were warned that they would be killed, unless they wore saffron *saris.* The threat came from a mob of excited students, and I had some misgivings about the girls going out on the big day. They refused to have their white *saris* dyed, even though their teachers and the Christian head mistress were wearing this, the sacred colour. To the girls it was obvious that the white of the flag was especially for them, between the saffron and the green of the Muslim. They did dip the borders of their *saris* to honour the colours of their national flag, but went to the celebrations in shining white—and came back alive, too!

Salvina Chhadami Lal is the third daughter in a family of five sisters and three brothers. Two older sisters, after graduating from our school, went to train as nurses. . . . The father, a convert from the Brahmans as a young man, was one of Dr. Wilkie's workers. Now he is farming and having a real struggle, especially since the near crop failure of last harvest. Salvina takes our Matron's place whenever the latter must be away. For six weeks last school year she kept the wheels running smoothly. . . . When she heard the news of her bursary there was such a light in her eyes, with the tears—"I prayed," she said, "but hardly could I believe. Will you please tell my great, great 'Thank you'?" She is in our top class, which will be our first full high school graduating class next year. . . . She told me that she would like to be a teacher.

Sumitra Chhadami Lal is two years younger than her sister Salvina, and her record is another outstanding one in both hostel and school.

Sarla Chet Singh is the eldest in a family of seven. The father is a village schoolmaster, paid so poorly that he must cultivate some small fields in order to feed the family. Sarla is very serious for her age, but in the few days since she heard of this wonderful bursary she doesn't seem able to stop smiling.

Sarla is one of our best "big sisters" (*buas*). She loves the little ones and is especially gifted in caring for them. Cooking is another of her strong points; and in general she excels in the arts and crafts—can sew beautifully, knit, crochet and tat, as well as weave rugs and produce other articles of India's cottage industries. In her academic work she is steadily improving her standing in her class. She came to us after going as far as possible in the village school, and is taking her first-year high school work. After another year here she will be qualified to take the vernacular teacher's training—her great hope. . . . This generous gift from Canada will go a long way toward equipping Sarla to help her family, who have "done without" so much to give her a chance; then, too, if her ambition is realized, she will be making a contribution to the Christian cause; there is a very great shortage of Christian women teachers at the present time.

Serojini, Sarla's little sister, who has come to us at a much earlier age than her sister, seems to have what it will take to get through high school without any difficulty, while still younger than the average student.

Carol Shiv Lal came into the hostel this July, having finished our top class in the village school at Isagarh. Her people suffered badly from the crop disaster of last harvest. . . . Both she and her little brother have gained pounds already on our plain boarding fare, though Carol is only 35 lbs. now, at nine years of age. . . . Rs 75 was too large a sum for her to comprehend and that someone from another and far country should send anything to *her*!! She will understand some day. Some day, too, we may understand all that is now intended of God for Carol.

"We Christians Believe—"

Miss Manorama Powar of India, one of the members of the International Seminar, in speaking to an audience of young people on her visit to America, told beautifully the Bible story of the sick man who was let down through the roof at Jesus' feet, because of the crowd through which he could make no headway. When she had told that story with Oriental touches that made it very vivid, she said, "My country is like that sick man. She needs friends to help her, just as the sick man's friends helped him. Some of her friends think that if once India could be given political freedom and help she would get well. But we who are Christians in India believe that political freedom alone will not be enough; India will need a change of heart to use her freedom. Some of her friends believe that if they could once give her education enough to free her from ignorance and illiteracy she would get well, and she does need education. But we Christians believe that not even education is enough without the will to use it unselfishly. Some of India's friends believe that if they could once feed her hungry stomach she would get well. And certainly she needs food for her famine-stricken people. But we Christians believe that not even food is enough. Many of India's friends believe that if once she could be given sanitation and medicine she could get well. And certainly India needs sanitation and medicine. But we Christians believe that in themselves these are not enough. It is a wholly different point of view that India needs, and only friends who can take her to the feet of Christ will ultimately give her what she needs to become a new nation. Then all these other things will be added unto her."

—Ruth I. Seabury, *Christian World Facts.*

Ukrainian Refugees and Evangelical Truth

From a letter from the Rev. Michael Fesenko

THERE is an increasing demand for our paper in different countries in Europe among the refugees. From Germany our ministers write that the 500 copies which I am sending there are not enough. From Italy as well I have a request for more copies. Ukrainians taken to England for work also ask for the paper. I feel that in sending *The Evangelical Truth* to Ukrainian refugees in Europe we are doing a good work for Canada.

Practically every family in Canada (of Ukrainian extraction) has some relatives among the refugees. The Canadian Government allows them to bring close relatives to Canada. This will mean that tens of thousands of refugees will come to Canada in the near future. They have already begun to come.

Our paper is widely circulated in the camps and often if there are not enough copies they nail it on the boards or pass it from one to another. Through our paper we are enabled to acquaint these prospective Canadian immigrants with our religion and Canadian life. It prepares them in some way for the New World. This is an important effort and already shows some positive results. In the September issue of our paper we have an article written by an outstanding Ukrainian scientist recognized in Europe as an expert ichthyologist. He is lecturing now in the University of Montreal. He is a religious man and the article deals with the question of the relation of science to faith. It is an excellent article. But the man first came across our paper in a refugee camp in Europe and later while in Toronto came to thank us personally. The people write to us from the camps, asking if it would be possible to make our paper at least bi-weekly. I wish we were able to do so. . . .

NOTE. In order that Mr. Fesenko may be able to send more copies of his paper to Europe, a real missionary among Ukrainians there, the Board has increased the grant to *Evangelical Truth* by $200.

In connection with his work as minister of the Ukrainian Presbyterian Church in Toronto Mr. Fesenko has opened a "Citizenship School", with classes from 8 to 10 on Wednesday and Thursday evenings. The programme includes courses on Citizenship, its responsibilities, etc.; English; Canadian History and Geography; Democracy in Canada; Current Events; Science; Singing; Ukrainian Literature, Handcraft, and Folk Dancing; and Health for Every Day. Visual aids, such as sound films, film strip and slides would be used in the courses. A reading-room is open at the church (20 Claremont St.) on

Wednesday evenings at seven. The registration fee for the school is $1.00.

Arrangements have been made for correspondence courses for any living outside Toronto who desire to join the school. Some of the lessons will be printed in the paper *Evangelical Truth.*

At the Children's Centre, Vancouver

MISS CATHERINE WATSON, who has been at the Children's Centre in Vancouver since the latter part of June, has found her new work there very interesting. In July she and Mrs. Burton had a very successful Vacation School, although the polio epidemic, and mumps, affected the attendance. In August she had more time for visiting in the homes, studying, seeing what supplies there were for children's work, and having toys cleaned and repaired.

In September work began again with the various groups, the Mission Band, with twenty-two children enrolled, meeting two afternoons a week, the Explorers, girls unable to come after school, meeting once a week in the evening, and the Canadian Girls in Training group, organized for the older girls, once a week. A second Explorer group was to be started for other junior girls who wanted to come on Friday afternoon.

Visiting in the homes and getting acquainted with children and parents at the Centre and in their homes naturally had an important place in Miss Watson's first months at the Centre.

The Light Of The World

When first He came to earth, a tiny Babe,
No room there was for Him to lay His head,
No open door of welcome streamed with light,
Nor reverent hands prepared a kingly bed.

Now in the modern world that rushes on
In mad distraughtness seeking pleasure's gain,
They crowd Him out once more with ruthless haste,
Nor heed the anguish in His eyes of pain.

But still He stands outside each wayward heart,
He knocks and waits amidst a realm of sin;
O open, deafened ears that listen not,
And hear His loving whisper—"Let Me in."

—Edith A. Vassie in *Life and Work.*

Prayer

O LORD our God, we would approach this Christmas season in the same spirit of wonder and thanksgiving with which Thy servants of old viewed the Christ Child when He was presented as a babe in the temple. Our eyes ''have seen Thy salvation, which Thou hast prepared before the face of all people''.

We thank Thee for the humble circumstances of Jesus' birth which make us better understand Thy fatherly care for all the weak, the timid, the poor, the downcast. So, our Father, we ask that Thou wilt guard the little ones all over the world who are inadequately sheltered, unprotected, cold, or hungry. May we to whom so much has been given, give freely to help those in need. Send through the work that we attempt to do a warm pulse of love that all we touch may feel it and be cheered and comforted.

In this world there is a deep spiritual hungering and thirsting. Help us to witness that others may be convinced of Thy eternal plan for the salvation of the world.

We pray for those who serve in lonely and difficult places and ask that they may be conscious of the fulfilment of the Saviour's promise that they would receive a hundredfold for all they have left for His sake and the Gospel's. Give them, O Lord, a joyful sense of accomplishment, souls to present at Thy throne more precious than gold, frankincense and myrrh.

Strengthen those who have lately given their hearts to Thee. Help them to stand fast in the face of the many dangers and temptations that beset them.

Soften the hearts of the hard and indifferent among those to whom the Gospel has been preached for many generations. And so, Lord, we pray that by the renewal and awakening of our dormant faith and the winning of one here and there all may speak forth their adoration and wonder, that those not yet won, nations and individuals, may turn to Thee.

O God, forgive our foolish stumbling ways and bless us everyone. Amen.

Rise, happy morn, rise, holy morn,
Draw forth the cheerful day from night.
O Father, touch the east and light
The light that shone when Hope was born.

—Tennyson.

Christmas Eve in Bethlehem

CHRISTMAS Eve I went to Bethlehem. It had always been my dream to spend a Christmas Eve there. With a Swedish missionary friend, I went to the Jaffa gate where we took a dilapidated taxi and asked the driver to take us to the Church of the Nativity in Bethlehem. We had covered about three quarters of the distance from Jerusalem to Bethlehem when we ran into the worst traffic jam I had ever been in. There were jeeps, ambulances, private cars, buses, and four-wheeled vehicles of every description trying to make their way to and from Bethlehem on the narrow road. For an hour we waited, unable to move. Finally my friend suggested that we walk.

I shall always be thankful that we walked to Bethlehem that night. Instead of being whirled up to the door of the Church of the Nativity in true American style, we made our way up the winding narrow streets of Bethlehem. Children thrust their heads out the doors and windows to see the crowd. Passing some of the houses one heard the donkey bray and saw the camel beside the door resting from his travels of the day. Arab merchants were on the street selling sweets. We mingled with the crowd. Young men and women in the uniforms of many nations were there. Some spoke strange tongues.

Men and women of all races mingled in Bethlehem that night. Among others were several Jews who had come from one of the large co-operative camps, sent by their fellow Jews to see what the Christians do in Bethlehem on Christmas Eve. They were there because they were curious, and so was I. Many of the folks were far from home and were lonely and needed a Friend. I was far from home and lonely and I, too, needed a Friend. Some were there who had recently lost loved ones, whose hearts were broken, and who needed a Comforter. Such an experience had been mine only a few days before, and I, too, needed a Comforter. We met a Moslem doctor who had sat next to me at dinner about three hours earlier. To him Jesus was a prophet. To me He was the Christ. All on the streets of Bethlehem that night had sinned and needed a Saviour, and so did I.

Then I looked to the left and saw on the shepherd's field a fire still glowing. A service had been held there earlier in the evening for the men in the armed forces. I thought of that first Christmas Eve when the angels announced to the shepherds there the birth of Jesus. How significant that announcement was! I had visited in various countries and everywhere I was finding some kind of fear—fears of all descriptions and some beyond description. How significant then the words of the angels, "*Fear not,* for I bring you good tidings of great joy which shall be to all people, for unto you is born this day in the city of David a Saviour who is Christ the Lord."

Mingled in the streets of Bethlehem were the curious, the lonely, the brokenhearted, the sin-sick. All of us needed the Christmas message of the angels, and I realized again that only in Him could all these be satisfied.

—Glora M. Wysner (*Christian World Facts*).

Deaconess Work in Sarnia Area

AS a deaconess under the Presbytery of Sarnia, Miss Evelyn Walker devotes her time to work in connection with St. Giles Church and the Meadowlea Mission at Sarnia. Services have been held at Meadowlea since June 8th, and at St. Giles the first service was on July 13th—building was still going on there when Miss Walker wrote early in October. Mr. A. C. G. Muir, student missionary, and the deaconess held a summer Bible School at Meadowlea for two weeks in July. Many of the 38 children at the former wished to go on for another two weeks. C.G.I.T. members helped at the Bible School, then fourteen of the girls went to Kintail Camp for ten days. They were eager to get to work again this fall, and Miss Walker hoped to have them divided, with their former leader to superintend the groups, and two new leaders. The Mission Band was carrying on, with an additional leader. The boys wanted to have Cubs and Scouts organized, and an effort was being made to have such groups formed.

At the St. Giles summer Bible School in August 63 were enrolled—pre-school children, juniors and intermediates—and two of the Sunday School teachers assisted in the work. Since then Sunday School has grown, many of the little children who attended the Bible School now coming regularly to Sunday School. Week-day groups include the Mission Band and Cubs for the children, the latter under the leadership of Mr. Johnston, the Young People's Society, and the Ruby Walker Guild. Visiting is always important for the church worker and nowhere is it more important than when congregations are being built up in growing districts where changes are frequent.

At Mountain Village and Leprosy Colony

Miss Hermanson writes of two visits she made from Tamsui.

. . . While I was in Tamsui Miss Douglas and I went across the river and up into the side of the mountain to a little settlement tucked away in a most beautiful spot. It is in a cleft of the mountain facing the sea and there the families of the Formosans now there have lived for several generations—about 300 years, they thought. They have some good orange groves and peanut and sweet potato fields, but their houses are pathetic, made out of pieces of rock and sundried bricks, small, dark and dirty, and clustered around a dugout pond where the ducks and water-buffalo rested. There are about 60 people living in this one spot and the majority of them have malaria, many with enlarged abdomens. One of the men whom Miss Douglas knew escorted us there; she had heard of his wife's death from malaria two weeks before. A week ago she had sent over a bit of atabrine, which was being given out to the most needy cases. We took over another 500 tablets, but I am hoping to procure some more for them later, to see if we can lessen the disease in any way. The whole settlement needs medical attention. It was quite an experience to see so much misery in such a small place and in such a beautiful valley. This is another evidence of the great need of a mission doctor here.

On Monday morning I again crossed the river by boat and walked to the Happy Mount Leprosy Colony, as I had not been able to get over there for quite a while. Since Dr. Hirschy, the UNRRA doctor, was made Chief Doctor for UNRRA in China and moved to Shanghai, it is more difficult to get a ride out there. As it was a hot morning, I took my time and did not get there until 10.30, to find the morning treatments finished and the doctor ready to perform a small operation on a patient's foot. He had to remove part of the bone of one toe and scrape another bone. Dr. Ong is very kind to the patients and they all seem to like him, and the little nurse is kindness itself. The doctor has performed many little operations like this since he came to the colony and the patients whose wounds had needed such treatment are doing very well indeed. They had not had such attention for several years.

That afternoon we walked to the top of the hill and saw the springs from which comes the running water for the colony. Dr. Gushue-Taylor has so often asked how they are and every other time I went there I was so rushed that I had not had time to inspect the springs. As far as I can see the water is plentiful; some of the pipes are exposed because of the erosion and need painting and a few minor repairs, but the patients have sufficient for all their needs and for watering the gardens.

In the evening they had their midweek prayer meeting so that I could be with them. Dr. Ong has composed several hymns and the people like to sing them. Next morning I attended their usual morning service at 7.30 and then watched the dressings being done and had a good visit with the waiting patients. It was the first time I had ever spent a night at the Colony and the first time, therefore, I have seen all the day's routine. It was quite interesting and the patients were pathetically pleased to have one of the "old-timers" come for a real visit.

The Colony is in quite good condition as the buildings were so strongly built and good paint was used and the grounds, which were a wilderness a year ago, are beginning to look very nice. We are hoping to get some Promin for the patients, as that apparently has a better effect than the Chaulmoogra oil. I stayed for the afternoon injections, then walked back to the river and crossed over to Tamsui in time for a late dinner. All the patients work in their gardens, tend their rabbits and ducks, and clear away weeds on their grounds. Even the one who is most crippled does gardening with his poor stumps of hands! They have no pigs, as pigs are very expensive now. . . .

Three Million for Christ

The missionaries in Seoul (Korea) were invited to the South Gate Church for a welcome service. As they drove up the lane to the church, great crowds of people attended their progress. Many carried banners with large crosses upon them. Placards were fastened to the vehicles bearing the words *Three Million for Christ.* A motorcycle, an automobile, and three trucks composed a procession. They were accompanied by a band, a chorus, and a group of volunteer evangelistic workers. . . .

The invited guests, the missionaries, found that the welcome staged for them was really a meeting to organize the Korean Church for a great evangelistic campaign—its aim to win 3,000,000 for Christ. In Korea 3,000,000 is written *Sam Paik Man,* which, being interpreted, is 300 ten thousands. The principal speaker, Mr. Kim Koo, a political leader and an outstanding Christian layman, suggested that instead of 300 ten thousands, their goal should be 3,000 ten thousands, or 30,000,000, the total population of Korea.—*Christian World Facts.*

Indian School News

IT is encouraging to hear from the three Indian Schools that some parents are showing more interest in having boys and girls go on to High School. The Cecilia Jeffrey School at Kenora is proud of the high standing taken by the three boys who passed the Entrance examination this year, and the people of the community were interested in their success. (The fourth boy in the class did not write.) Two of the boys are now at High School, and the Cecilia Jeffrey staff as well as the High School teachers, Mr. Pitts says, are interested in these boys and anxious to help them succeed. The third boy decided to remain on the Shoal Lake Reserve to help his father instead of returning for High School work.

William Mandamin (standing), Napoleon Prince, Sam Kopinesse, of Cecilia Jeffrey School. Sam and Napoleon are now at Kenora High School.

One of the Birtle boys, Nelson Tanner, is also attending High School. Living at the Indian School, he goes into town every morning. It was a disappointment to the Indian School staff that two girls they hoped would come back to go to High School had not returned—one changed her mind about going on, although her parents were anxious for her to do so; the other wanted to return, but her mother decided she should go to work. People on the Mistawasis Reserve, where these girls lived, were concerned about this, as they are very anxious that both boys and girls should go on to school. When Mr. Clark, Educational Survey officer for the Department of Indian Affairs, was at Birtle early in September, Mr. Rusaw said, he was very much interested in Nelson and went to the High School to see him. He was interested, too, in another boy, Willard Sanderson, who graduated from the Indian School in June, but stayed at the school to help with the farm work. Later Mr. Rusaw hoped that he could get work, as he wished to do, in a garage or machine shop where he might be able to learn the trade.

The Department had had the roofs of the barn buildings at Birtle painted green, had installed fluorescent lighting in two classrooms and the main hall, and supplied a number of congoleum rugs, a new Axminster rug for the residence living room, and scatter rugs for other rooms. There was also a new roothouse, so that plenty of vegetables could be stored for later use. The vegetable garden had done unusually well this year, providing not only a wonderful supply of fresh vegetables for use during the season but also plenty of potatoes, carrots, beets, parsnips, and turnips and a "fair supply" of cabbage, and some celery, squash and peppers for the winter. In addition, more than 120 quarts of green peas had been canned, and some beans, and they expected to have an abundance of tomatoes to can, too.

Helping to Rebuild Churches in Europe

From Ecumenical Press Service, Geneva (October), reporting on the meeting of the Business Committee of the Reconstruction Department of the World Council of Churches:

— . . . It was felt more and more that if material relief still needed to be given to suffering Churches on a wide scale, it must be supported and upheld by spiritual action, if the real rebuilding and reconstruction was to be accomplished. . . .

In all Reconstruction work material and spiritual relief are closely related. The Department had recently sent large shipments of food for the students and theological Seminaries in Austria, Germany and Hungary, and for Youth camps in Germany. The letters which arrive in the Department say that the material relief has been a precious means of supporting the spiritual action. A German girl writes: "We are coming to-day to the end of nine wonderful days. We were speechless with amazement and delight when we saw white bread, cheese and butter, good soups and sugared tea; all these have filled our hearts with immense gratitude towards God and towards these brothers with whom we feel united in Christ, and who in a true spirit of community, have taken care of our comfort. . . ."

. . . The Department would have needed astronomical sums to deal with the requests for material aid which it has had to study. . . . The needs are increasing everywhere. Roofs should be repaired, heating provided, bedding, clothes, means of transport, typewriters and food furnished. The work of the Department is continuously going on in all these fields. "The ecumenical bicycle," a pastor had written, "has made a hit in this little, forlorn village. It is a testimony on wheels of Christian love and has great meaning in a parish where church bells cannot be rung, and where the exhausted pastor could no longer be a true messenger of the Gospel."

The Business Committee approved the following (as funds would be available): Further aid to be given to pastors in many countries where pastoral salaries did not reach even a vital minimum—A new purchase of 15,000 tons of raw material for the manufacture of printing paper—$20,000 for the purchase of raw material to make shoes—$15,000 for cellulose to make clothes—100 new bicycles—Binding material—$100,000 for ten "emergency churches", since the first few made have proved completely satisfactory. (These churches are built in Germany with the aid of members of the Church using any rubble available, and the Department provides all the material which cannot be found on the spot, such as beams, metal parts, etc.) Among the other projects were the urgent shipments of food to countries where famine districts still existed.

Have you Renewed your Subscription to The Glad Tidings?

Have you a friend to whom you would like to send a year's subscription to *The Glad Tidings* as a Christmas gift? A Christmas card with your name, together with a copy of this December number, will be sent, to tell that friend of your gift.

Will you bring the magazine to the attention of women in your congregation not belonging to the Women's Missionary Society who do not read it? Many of them might be glad to read what it tells of the Church's work in Canada and overseas.

For every adult member of the Society its official magazine should be indispensable. Does every member of your group, active and Home Helper, get it?

LITERATURE PAGE

Miss Louise A. Reith

IF you are looking for a book to give as a gift to a leader of a children's group or to a boy or girl, do not overlook the new book by Grace W. McGavran, STORIES OF THE BOOK OF BOOKS. It is a book which all children's leaders will find contains a fund of information and stories and which boys and girls will enjoy owning to read for themselves.

STORIES OF THE BOOK OF BOOKS is divided into five parts. Part I is an illustrated section which shows ''How our Bible Came to be''. Part II contains twenty-two stories telling of the distribution, use and influence of the Bible in many lands, under the general title of ''The Bible Into All the World''. By means of these stories the reader is enabled to visit in imagination the England of the early days of the first translations of the Bible into English, to go to India, the New Hebrides, the Gilbert Islands, the United States, Western Canada, New Zealand, Poland, Central America, Korea, Paraguay, Africa, Japan, Mexico and Peru and is introduced in those lands to translators at work, to the varying modes of transportation employed in carrying the Bible around the world and to the men and women and the boys and girls whose lives have been changed as the lessons of the Bible became clear to them as they read the book in their own languages. The readers come to know and love such people as the little slave girl of Madagascar who taught her mistress to read the Bible with the result that a Church was established where hitherto the Gospel had been unknown; as Katu, a Maori of New Zealand who learned to sit down with ''the old time enemies of his father and as friends talk over the wonders of God's love''; and as Pak of Korea, who learned by experience that the Bible is ''the Book that gives one strength to do what one knows is the right''.

Part III, entitled ''Incidents about the Bible'', contains brief little stories which show how people of many lands cherish the Bible as their most prized possession and tell of the problems encountered by translators as they endeavour to get the right words to convey the meaning of the Gospel.

Part IV—''Bible Words in Many Tongues'' sets before us familiar passages in different languages, and Part V brings us poems, hymns and prayers for use in services of worship.

STORIES OF THE BOOK OF BOOKS would be an acceptable addition to any library for we are quite sure that the grown-ups will find the stories just as interesting as the children do and that the book would become a treasured possession in any home. Do not miss STORIES OF THE BOOK OF BOOKS by Grace W. McGavran, price .75.

Some Problems of the Departments

As Discussed at the Council Meeting

AT the Wednesday morning session of the Council meeting the work and problems of the different departments of our Women's Missionary Society were discussed. Taking part in the discussion were Mrs. W. A. McLennan, for Auxiliaries; Mrs. C. N. Johnston, Young Women's Secretary; Mrs. Harold Keefer, Girls' Organizations Secretary; Mrs. W. N. Ferguson, Children's Secretary; and Miss Helen Scott, Young Women's Travelling Secretary, Miss Margaret Webster, Girls' Work Secretary and Miss Lily Macarthur, Children's Work Secretary. Mrs. Keefer was chairman.

Ways in which we contact our children, girls, and young women were discussed. Miss Webster told how plans had been made for a Canadian Girls in Training group that was organized this fall. Last spring the prospective leader spoke to the girls in Sunday School whom she hoped would be interested, then a letter was sent to every member of the congregation telling of the proposal to form the new group. For several Sundays preceding the first meeting announcements were made in church and Sunday School and in the church calendar. On the afternoon of the meeting the leader telephoned to the homes of the girls whom she hoped would be at the meeting. As a result, a good group was organized with fifteen members, and it has grown steadily because the programme was attractive and profitable.

Miss Scott spoke of different ways in which our young women are contacted—through meeting with a group of young women in a congregation who do not belong to any particular group, through meeting with groups that are already organized, such as a Junior Ladies' Aid, a Young People's Society, or a Bible Class, in the hope of interesting the members in a missionary programme, or in certain cases in becoming an affiliated group of our Women's Missionary Society.

Attractive announcements at Sunday School and the church services help to bring boys and girls to Mission Band and Explorers, Miss Macarthur said. Interested mothers are a great help, and it pays to keep mothers informed about the work of the group. Of course, interesting programmes are important to keep the children coming to the meetings. For the older children (nine to eleven) Explorers provides a really interesting programme.

Mrs. McLennan told how she felt the senior women could help in these contacts. Very often the lack of interest in junior groups on the part of the senior women is due to lack of knowledge about these groups. It was suggested that the leaders of children's and girls' groups might occasionally visit the senior Auxiliary to tell what the younger groups were doing, or else the senior women themselves might visit the younger groups. Mrs. McLennan said she had found it quite thrilling to visit an Explorers' group meeting and see how well the children were able to carry on, with the leader just sitting in the background ready to help if help was needed. When she visited a Canadian Girls in Training group she found the same thing to be true.

Enthusiastic, well-informed members of senior groups help to interest young women in having a share in missionary work. Senior Auxiliary members could interest individual children and girls in attending group meetings, too. Mrs. Keefer reminded them that many ways in which a Senior Auxiliary could help the younger groups were explained in the little leaflet, ''The W.M.S. and the Teen-Age Girl''. A leaflet about Explorer groups was also available, Mrs. Ferguson said.

Attention was called to the study material prepared for the different groups for this year. (See book list on inside back cover.) While some senior groups do not use the study, Mrs. McLennan felt they might enjoy it if they did use it, and the members might be better informed about our own Church's work.

Miss Macarthur spoke of some needs of the Children's Department at the present time. For our children, she said, we need adequate and interesting instruction in missionary work. More church leaders should realize the importance of children's work and the need of equipment for such work. And leaders must know how to use the material given them. As in other departments, there is need particularly for good leadership.

The value for all branches of the work of leadership training camps was stressed by the secretaries. One such camp, Miss Macarthur said, had resulted in several new children's and girls' groups. Miss Macarthur and Miss Scott told of the adult camp at Christopher Lake in Saskatchewan this last summer where women of the different Auxiliaries gathered together for a week to discuss their own group problems, and to learn more of the work and organization of our Society. It was felt that from this experience a camp for Auxiliary members could well be recommended to other Presbyterials and Synodicals. Of great value, too, were leaders' courses given in churches for senior girls. The whole Church recognized the need for trained leaders in all departments, Mrs. McLennan said, and steps were being taken to arrange more leadership courses.

Mrs. Keefer and Miss Webster both spoke of the important place the Presbyterial Girls' Organizations Secretary had in the Girls' Department. She should be interested in girls, know her duties and be willing to take time to write the necessary letters, to meet with leaders, and, when possible, help organize girls' rallies. As some girls' groups, such as the C.G.I.T., are connected both with the Sunday School and the Women's Missionary Society, it would be well for the Presbyterial Girls' Organizations Secretary to work with the Presbytery's Convener of Sabbath Schools and Young People's Societies. In one Presbytery a joint committee on girls' work had been set up to survey the situation within the Presbytery in regard to girls' groups, to organize new groups and help existing groups.

Miss Webster told of attending a meeting this fall where there were graduation ceremonies. The new Mission Band, the Explorers, some Trail Rangers, the Canadian Girls in Training group, and some senior women were present. First came the graduation from the Explorers, when the senior boys became Trail Rangers, then the senior girls had their ceremony to graduate from Explorers to C.G.I.T. Such graduation ceremonies help to show the continuity of the work.

The goodwill among people which is achieved merely by disregarding those things of which we cannot approve is superficial and must break down. There is goodwill to-day, which is as much prepared to overlook the crimes of other systems in the false interest of an understanding which can only be misunderstanding. But peace and goodwill—the peace and goodwill of the Christmas story—can only be achieved on a basis of common principles of human right and justice held in common respect.—*Time and Tide.*

New Organizations

Alberta

Calgary Presbyterial—Explorer Group, St. Paul's Church, Banff. Leader, Miss M. Harbridge, Box 419.

Edmonton Presbyterial—Explorer Group, First Church, Edmonton. Leader, Mrs. L. Griffith, 8745 81st Ave.

Red Deer Presbyterial—Explorer Group, Memorial Church, Rocky Mountain House. Leader, Miss M. E. Ross.

British Columbia

Westminster Presbyterial—Explorer Group, Kerrisdale Church, Vancouver. Leader, Miss Betty McGlashan, 5929 Elm St.

Toronto and Kingston

Toronto Presbyterial—Dixon Evening Auxiliary, Cooke's Church, Toronto. Pres., Mrs. Howard Hogg; Treas., Mrs. Annie Lennie; Sec., Mrs. J. V. Marks, 35 Rainsford Rd.

THROUGH THE SOCIETY

ALBERTA

Mrs. A. A. Macgregor, 9824 103rd St.,
Edmonton, Press Secretary

EDMONTON Presbyterial—The regular fall rally of the Presbyterial was held in First Church, Edmonton, on October 17th. The theme was "Our Commission". The devotional services were conducted by Mrs. J. MacBeath Miller in the afternoon, and Miss Athalie Read in the evening. Reports of the various departments were given and discussed, and a report of the Council meeting given by Mrs. A. A. Walker. "Focus on Presbyterial Work" was the subject of the address given by Miss Read, regional worker for Alberta. She referred especially to work among the children and to the inspiration of the camp at Sylvan Lake. During the supper hour the Rev. J. MacBeath Miller and the Rev. J. Herbison spoke to the women. At the evening session the Rev. James Dunn, Chaplain, Northwest Air Command, spoke briefly on his work. Groups from the five churches in the city presented a pageant—"Our Pioneers", "British Guiana", "India", "Formosa"—and showed slides of Formosa.

BRITISH COLUMBIA

Mrs. W. Barlow, 149 W. 5th St.,
North Vancouver, Press Secretary

THE Synodical Board held a social evening at the home of Mrs. W. McLean to bid farewell to Mrs. A. Barry, who had for many years been Lantern Slide Secretary, and wish her well as she went to Victoria to live. Miss Sybil D. White, Synodical President, told of the great service Mrs. Barry had rendered the Synodical Board not only as Lantern Slide Secretary but also in girls' work. Although no longer in Vancouver, it was hoped that Mrs. Barry would carry on missionary work in her new home.

Westminster Presbyterial—The Presbyterial Executive held an informal farewell gathering at the home of Mrs. E. Mader in honour of Mrs. A. Barry, Library Secretary, prior to her going to Victoria. The Presbyterial Society will miss her greatly, but the members know that Victoria Presbyterial will gain by her presence there.

St. Stephen's Auxiliary, North Vancouver, held their regular open Thanksgiving service in the church on the evening of October 27th. In spite of transportation difficulties resulting from the street car strike, there was a good attendance. Each organization was well represented and took part in the programme. Greetings were brought from the Session and from the Managing Board; the choir sang an anthem; the offering was taken up by two Sunday School boys; Auxiliary members conducted the devotions. The Rev. H. A. Berlis, minister of St. Andrew's and St. Stephen's, gave an informative address on the spread of Christianity in the British Isles, pointing out the benefits we received from the early missionary efforts of the countries of our racial origin. Mrs. W. J. McFadden, Presbyterial President, brought greetings from the Presbyterial.

The regional meeting of the Presbyterial was held on October 26th at White

Rock, with members present from Vancouver, Chilliwack and Newton. Mrs. W. J. McFadden and Mrs. R. Pollock gave their reports of the Council meeting in Toronto. White Rock Auxiliary members conducted the devotions.

SASKATCHEWAN

Mrs. Jay Watson, Box 1056,
Weyburn, Press Secretary

PRINCE Albert Presbyterial—At the fall Thank-offering meeting of St. Andrew's Auxiliary, Tisdale, on October 2nd the Rev. Gordon Agar was guest speaker. He spoke of St. Paul as the greatest missionary of all, and stated that a true Christian anywhere who proclaims the "good news of the Gospel of Christ" is a missionary. He also spoke of the many men and women of many crafts — agriculturists, nurses, doctors and others — who are going to other lands as missionaries to proclaim the Gospel. Mr. and Mrs. Agar with their two small daughters were to sail from San Francisco on November 28th for India, where they will serve on the Bhil Field.

Saskatoon Presbyterial—Dr. L. Shein, dean of the Presbyterian Residence, Saskatoon, gave an address on "Possessing our Possessions" at the Thank-offering meeting of St. Andrew's Auxiliary. We should be thankful, he said, for the Church of Christ to which we belong, that God in His goodness had called us into His Church that we might extend His Kingdom on earth. We should dedicate ourselves anew to the work of His Church, that in our own lives we may be faithful witnesses to His saving grace. No church can exist without missionary effort, Dr. Shein said, paying tribute to the outstanding work of the Women's Missionary Society in our country and reminding the members of the opportunities before the Church today.

The Wilkie Auxiliary held its Thank-offering meeting on the evening of October 3rd. The Rev. G. A. Lowe was in the chair and representatives of other local churches assisted in the programme. The pastor of Trinity Lutheran Church, who conducted the devotions, stressed our responsibility as Christians to give the Gospel to those at home and in other lands. The audience enjoyed hearing the story of our missionary work in British Guiana, illustrated with the beautiful kodachrome pictures of "The Land of Perpetual Summer".

At the Thank-offering meeting of St. Andrew's Auxiliary, Rosetown, the guest speaker, Mrs. Rhodes, gave a sincere and inspiring message on the importance of missions. "We cannot be Christians if we are not missionary-minded," she said.

MANITOBA

Mrs. James Gibb, 308 South Marks St.,
Fort William, Ont., Press Secretary

BRANDON Presbyterial—A joint meeting of the Presbyterial Executive and St. Andrew's Church Auxiliary, Brandon, was held in First Presbyterian Church. Following the business session, a presentation was made to Mrs. Lookman, who was about to leave with her husband, the Rev. S. J. Lookman, for Vancouver. Mrs. J. A. Gray, for the Presbyterial, and Mrs. J. Boyle, for St. Andrew's, both spoke warmly of Mrs. Lookman's valuable work, and Mrs. Wilson presented the gift.

HAMILTON and LONDON

MRS. C. H. MCDOUGALL, BOX 395,
STRATHROY, PRESS SECRETARY

THE Synodical Board of Management convened in New St. James Church, London, on October 8th and 9th; all officers but two were present. Reports of the Council meeting were presented. May 11th to 13th, 1948, were the dates chosen for the annual Synodical meeting, to be held in Chatham. Miss Helen Scott, Young Women's Travelling Secretary, was welcomed, and she contributed much to the discussion. The increased allocation was accepted.

Hamilton Presbyterial—At the Presbyterial fall rally, held in Knox Church, Hamilton, Miss Beatrice Scott, on furlough from India, told of her work among the Bhils, and Miss Ruby Walker, regional worker in Manitoba and Saskatchewan, spoke. "Canada's greatest blessing to-day is the Church", she said, urging the need of more workers from the Women's Missionary Society for our national work.

Addressing the Mary MacKenzie Grant Evening Auxiliary of St. Andrew's Church, Mrs. Joseph Muchan of the Jhansi field in India described a women's missionary meeting in the Jhansi church, and asked for our prayers for these Indian Christians. The Auxiliary made her a life member and Mrs. Joseph Muchan, Sr., gave her the pin. The Chalmers Mission Band celebrated their 20th birthday. Mrs. W. I. McLean, its organizer, reviewed the years and gave an illustrated talk on our India fields. An Honorary Membership was given to Mrs. W. J. Connel at the St. Andrew's Auxiliary's Thank-offering meeting.

London Presbyterial—Miss Beatrice Scott spoke at the Presbyterial fall rally, telling of the Christian Home Festival now held annually in India. Mrs. Quinn, who was going out to join her husband, Dr. W. R. Quinn, at Jobat, India, received a gift. The Auxiliaries of St. George's Church held their Thank-offering meetings, Mrs. A. E. Bewley appealing to the Evening group to "lay the proper foundations" in the missionary education of children. To the afternoon group, meeting at the home of the president, Mrs. S. Grosvenor, Mrs. J. C. Davies gave a report of the Council meeting. The large number present at these meetings found time for fellowship and discussion during the social hour that followed each meeting.

Maitland Presbyterial—The western sectional meeting held in South Kinloss Church was largely attended. The Rev. C. H. MacDonald, Moderator of the General Assembly, and Miss Irene Stringer and Miss Marion Williamson, both of India, were the speakers. Mr. MacDonald spoke of the unusually large number of young people volunteering for mission work under our Church and stressed the great need for more workers. "Consecrated homes is our greatest need, for from these homes come our ministers and missionaries," he said. Miss Williamson told of doors open for mission work in India. Miss Stringer told of the ever-growing friendliness of both Hindus and Muslims towards the Christians. Both stressed the great opportunities for missionary work and the need for more workers. A Christian had said to Miss Stringer, "Tell the Church at home that the Church in India can and will carry on as long as the Church at home remembers to pray."

Knox Church, Bluevale, entertained the eastern section. Highlights of the

Council meeting were given by Mrs. R. Mowbray, Synodical Finance Secretary. The increasing needs of the work were explained, and an appeal for increased offerings was made. More volunteers for work, more calls from overseas fields for workers challenged us to do our part in increased support in prayer and givings. A stirring message was given by Mrs. Arthur Hamilton on ''Our position today as individual members of the Women's Missionary Society''. ''We have just as important a part to play,'' she said, ''as those who go to a foreign field.''

Sarnia Presbyterial—The Presbyterial held its fall executive meeting in Petrolia. Secretaries surveyed the work and messages from the Council and Synodical meeting were given. Free discussion on the work of departments showed sincere interest.

Brigden Auxiliary has a suggestion for rural Auxiliaries—As High School girls are home in the summer, their Auxiliary dispensed with the regular August programme, handing the meeting over to these young people. The interest thus aroused in both mothers and daughters resulted in their planning to have these students take charge of both July and August meetings next year.

Stratford Presbyterial—The Presbyterial Executive met in St. Andrew's, Stratford, on October 21st. Mrs. Arthur Hamilton and Miss E. Leckie reported on the Synodical Board meeting. It was decided that the Executive members should continue the visitation of Auxiliaries. The Presbyterial annual meeting will be held in Knox Church, Stratford, on January 8th, 1948.

TORONTO and KINGSTON

MRS. ERIC LARSEN, BOX 262,
MARKHAM, PRESS SECRETARY

FORTY members attended the October Synodical Board meeting in Calvin Church, Toronto. Departmental reports showed a strong beginning in the new organization. Mrs. R. N. McCullough and Mrs. J. Cathcart reported briefly on some phases of the Council meeting; Mrs. P. Ranson, finance secretary, stated the reasons for the increased estimates; and Mrs. John Williams clearly defined the relationship of the branches to the Synodical Society. Miss Frieda Matthews, basing her remarks on Ephes. 2:19-22, reminded the members that our responsibilities are greater in Canada because of the favourable conditions under which we live; those present should take not only the fuller knowledge of the work but also the inspiration gained at the meeting back to their Presbyterials, so that they might be inspired to greater effort. She introduced Miss Margaret Kennedy of the Bhil Field, who brought an inspiring message on the present needs of India. A new departure was made at the open meeting on Thursday evening, which proved a delight to all. Third-year students at Knox College were in charge, Mr. Campbell, who presided, introducing the students who were to take part. Two led in the devotions, a recently formed quartette sang two selections, with Mr. Adamson at the organ, and three students, from their experiences on summer fields, spoke of the Church's mission work in the Maritimes, Northern Ontario, and the West. Mrs. Ralston, principal of the Missionary and Deaconess Training School, introduced their nineteen students.

Barrie—The September meeting of the Orillia Auxiliary was Life Membership Day, with Mrs. Arnold Badger in charge of the programme. A list of the Honorary and Life Members was read by Mrs. Browne. Miss Roberta Smith gave a splendid paper on the deeper meaning of life memberships, cleverly describing the reactions of different women to this honour. Becoming a life member, she said, should not mean laying down the burden, but facing up anew to the challenge of the needy and indifferent world of to-day.

At their Thank-offering meeting Mrs. A. G. Thompson of Stouffville, first vice-president of the Synodical Society, gave an address on "Christian Endurance". She spoke of the progress being made in India, where Indian Christians are assuming more and more responsibility.

Guelph—The 60th anniversary of Knox Church Auxiliary, Acton, was celebrated on September 16th. The history of the society was read by Mrs. R. M. MacDonald. Miss Beatrice Scott of Jobat was the guest speaker, and Mrs. Angus Lindsay of Guelph brought greetings from the Presbyterial.

Orangeville — The northern section held a successful rally on Friday evening, September 26th, in Ventry Church. Approximately 100 people attended, and members from Auxiliaries, C.G.I.T., and Mission Bands contributed to the programme. Miss Margaret Kennedy of the Bhil Field, dressed in Indian costume, was the guest speaker.

The Mission Band rally, held in Stanley Park, Erin, with 96 children and leaders present, was a decidedly inspiring and interesting gathering. Games, races and swimming were enjoyed before supper. The Rev. A. Bailey of Dundalk brought a timely message.

A very successful rally for teen-age girls of the Presbyterial was held in St. Andrew's Church, Hillsburgh, in October. A delicious supper was prepared and served by members of the Hillsburgh Auxiliary and Women's Association. The church was filled to capacity and an enthusiastic spirit prevailed. Informal talks on camps were given by those who had been sent to camp by the Presbyterial. Singing, games and musical numbers followed. An inspiring address was given by Miss Margaret Webster, Girls' Work Secretary. A banner was presented by Mrs. G. Aitken, Girls' Organizations Secretary, to the Orangeville group for having the largest number present. An impressive service of worship was conducted in the church by Miss Webster, who introduced the new girls' study, *Wings Over the World.* She asked for their prayers, interest, and support for those girls throughout the world who have not heard the Gospel of Christ.

MONTREAL and OTTAWA

MRS. J. R. HILL, 250 COOPER STREET, OTTAWA, PRESS SECRETARY

THE Synodical Board met in Brockville on October 20th and 21st, Mrs. Harcourt Emra presiding at all sessions. At the supper meeting on Monday the Rev. Henry Cousens and Mrs. W. Fitzsimons welcomed the members. In the evening after devotional exercises, conducted by Mr. Cousens, the Rev. C. Ritchie Bell, Moderator of the Synod, gave a splendid talk on "Personal Responsibility". "Where Jesus Christ is lifted up by prayer, praise and preaching", he said, "men are drawn to Him." Mrs. W. E. Baker brought intimate highlights from the Council meeting and Mrs. C. Ritchie Bell outlined the summer's camp activities. Dr. Norman MacLeod pronounced the benediction. On Tuesday morning Mrs. Fitzsimons led in the service of worship. Departmental reports were presented, and Mrs. Dougherty presented the financial statement; of the total amount estimated for 1948, she said, the sum of $33,400.00 was for this Synodical Society. At the afternoon session Miss Margaret Rowat, president of Montreal Presbyterial, conducted the devotions. Presbyterial reports were given and Mrs. A. M. Hill presided during the "Question Hour" when many problems were clarified.

Glengarry — Winchester Auxiliary members (Brockville Presbyterial) were among the guests at the Thank-offering meeting at St. Luke's, Finch—a return visit! Others were present from Crysler and Avonmore. Mrs. Owen Rede Campbell of Montreal was guest speaker; the three points of her message were: "Disappointment and Hope", "Testing and Conquest", "Victory". The offering was dedicated by the Rev. Wallace MacKinnon.

Montreal—Much activity is evident throughout the Presbyterial. At the Girls' Rally Miss Margaret Kennedy spoke on such timely subjects as: Have we in the Christian Church the answer to World Problems? Is the Church eager to serve? Do young people play as large a part in church work, as Communists for instance, in their organization? Why are we in a missionary Auxiliary?

"Our French Missionary Work" was the subject of the Rev. W. Harold Reid's address at a sectional gathering held in St. Andrew's East.

Mrs. Owen Rede Campbell spoke at the Thank-offering meeting in MacVicar Memorial Church and also to the Fairmount-Taylor Auxiliary, when her subject was "The Three Gardens".

A pageant, "The power of the Gospel", written and directed by Miss Allana Reid, was presented at the Mission Band Rally in First Church, Montreal. This served as a splendid introduction to the study *Around the World with the Bible.*

Ottawa—"For it is the jubilee— it shall be holy unto you" was the text chosen by the president, Mrs. J. Logan-Vencta, for the Presbyterial's Diamond Jubilee, one of the happiest and most successful days in its long history. "I Remember" was the subject of the message given by Miss Mary Masson, a charter member. Mrs. J. R. Hill gave the Presbyterial review, "In the Beginning" and "Until this Day", and Mrs. C. H. Thorburn, O.B.E., spoke on "Our Measuring Rod". Tender memories were recalled when Mrs. Hill read the roll of names of women who had served well during the years 1887 to 1900—and daughters, sisters, grandchildren, daughters-in-law and friends answered. Two were present to answer in person, Miss Mary Masson of Ottawa and Miss Annie Duncan of Russell. Miss Lily Macarthur spoke on Children's Work and Mrs. A. G. Cameron reviewed the work of the Young Women. Messages were received from the Rev. C. H. MacDonald, Moderator of the General Assembly, and from Prime Minister W. L. Mackenzie King. A colourful pageant, "Into all the World", directed by Miss Isabel Hill, touched and thrilled all present. Mrs. Logan-Vencta and Mrs. Scott Murray conducted an impressive memorial service. Senator Cairine Wilson was the speaker at the luncheon. Mrs. W. H. Cramm, a former president, was also a guest, and a message was read from Mrs. George Ross, another former president. In the evening Mayor Lewis gave an address, and the moving picture "The

Church Marches On'' was shown. The offering was in aid of ''Food for Britain'' and was dedicated by the Rev. A. Ian Burnett. Rev. J. M. Ritchie conducted the evening service of worship and conveyed the greetings of Presbytery. Mrs. Finlay Finlayson and Mrs. A. G. Cameron led in devotional services at the other sessions. The Rev. J. Logan-Vencta pronounced the benediction. In memory of Mrs. W. A. Graham, Corresponding Secretary at the time of her death, Mr. Graham sent corsage bouquets for Mrs. Logan-Vencta, Mrs. C. H. Thorburn, Mrs. J. R. Hill and Miss Mary Masson; they were presented by Mrs. Scott Murray. It was a gladsome day!

Knox Auxiliary, Ottawa, held a memorial service in tribute to the work of the late Mrs. Robert Johnston.

TREASURER'S STATEMENT

October 31st, 1947

RECEIPTS

Miss Ethel Foreman, ''Miss Bessie MacMurchy's Work''	$ 10.00
Mrs. E. F. MacLean, ''Miss Sherrick's Work''	10.00
Mrs. E. F. MacLean, ''Miss Simpson's Work''	10.00
Government Grant, Birtle Indian School	6,054.40
Offering at Council Meeting	40.01
Life Membership Pins	51.28
Transferred from Legacy for Children's Centre	297.00
Income Tax received from Workers	294.02
Pension rates received from Workers	40.00

SYNODICAL SOCIETIES

British Columbia	300.00
British Columbia, Supplies	290.60
Manitoba	375.50
Toronto and Kingston	3,600.00
Montreal and Ottawa	1,840.00
Montreal and Ottawa, Supplies	198.00
Hamilton and London	3,980.00
Hamilton and London, Supplies	361.87
	$17,752.68

DISBURSEMENTS

Weirdale Hospital	$ 10.00
Indian Schools:	
Mistawasis	45.00
Birtle	158.32
Birtle, Government Grant	1,720.67
Cecilia Jeffrey	162.49
Cecilia Jeffrey, Government Grant	2,583.24
Chinese in Canada	1,336.52
Deaconesses	1,452.08
Children's Centres, Vancouver and Montreal	243.59
St. Margaret's Girls' Centre	323.70
Organization	529.96
Supplies	428.98
Taxes and Insurance	57.20
Grants	325.00
Council Expenses	357.20
Missionaries' Personal Accounts	455.80
Missionaries' Expenses	1,049.62
Exchange	13.25
Publications	720.96
Administration	1,229.87
Income Tax paid	298.97
Deputation	47.65
India:	
Bhil Field	600.00
Jhansi Field	257.20
Student	100.00
China	170.00
	$14,677.27

TRUST FUNDS:

RECEIPTS:

Legacy Fund—	
Payment on Windermere property	$ 25.00
Interest	121.50
Peace Thanksgiving Fund—	
Interest	64.00
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Interest	4.50
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Peace Thanksgiving Fund—	
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	$1,562.39

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"I Had No Time"

What could be done? The inn was full of folks,
His Honor Marcus Lucius and his scribes
Who made the census; honorable men
From farthest Galilee, come hitherward
To be enrolled; high ladies and their lords;
The rich, the rabbis, such a noble throng
As Bethlehem had never seen before,
And may not see again. And there they were
Close herded with the servants, till the Inn
Was like a hive at swarming time, and I
Was fairly crazed among them.

"Could I know that they were so important?
Just the two, no servants, just a workman
Sort of man, leading a donkey, and his wife thereon
Drooping and pale—I saw them not myself.
My servants must have driven them away;
But, had I seen them, how was I to know!
Were Inns to welcome stragglers up and down
In all our towns from Beersheba to Dan,
Till He should come? And how were men to know?
There was a sign, they say, a heavenly light
Resplendent; but I had no time for stars.
And there were songs of angels in the air
Out on the hills; but how was I to hear
Amid the thousand clamors of an Inn?"

—*Link and Visitor.*

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* * *

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Again

Some things the heart outgrows
When doors of childhood close,
But the old Truths burn bright
On Christmas night.
Shepherds, a Star, a tree
Are aristocracy
To simple Christian men
When Christ is born again. . . .
The brittle joys of earth
Enhance the Saviour's birth,
Our rainbow aims unsure
Show Christmas to endure.

—Marion Peacock, in *Time and Tide*,
21 December, 1946.

Victory Memorial Chapel, Edmonton

On October 19th the Victory Memorial Chapel in Edmonton, in connection with St. Andrew's Presbyterian Church, was dedicated. The Rev. J. Herbison of Strathcona Church, Moderator of Presbytery, the Rev. J. MacBeath Miller of First Church, and Rev. J. Gordon Troyer of St. Andrew's, took part in the service, and the Rev. J. A. Munro, Superintendent of Western Missions, former senior chaplain, Canadian Army in England, preached the sermon. Major A. M. Johnson represented Brigadier J. C. Jefferson, C.B.E., D.S.O., commanding officer, Reserve Army Western Command at the service. The Edmonton Pipe Band attended. The chapel was begun in June, in order that veterans with holdings in that area might have a place of worship.

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